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BIBLE CHARACTERS IN THE KORAN

JOHN WALKER, M.A. (HONS.)
M. R. A. S.

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Bible Characters in the Koran

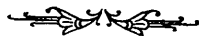
Koran. Selections. English.

Bible Characters in the Koran

BY

JOHN WALKER, M.A. (Hons.)

M. R. A. S.



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To
My Father



PREFACE.

THE purpose of this little book is to present in an accessible form all the Biblical personages who are mentioned either directly or indirectly by Mohammed in his Koranic utterances. The Koran itself is such a medley of fantastic fiction and apocryphal allusions that it is interesting to separate the biblical elements from the rest. The many variations and errors whenever they are found always prove instructive, as for example, when we find Mohammed apparently confusing Mary (Jesus' mother) with Miriam (Moses' sister), and making Amram (Miriam's father) the father of the Virgin Mary; or when he propagates a tremendous error concerning Ezra (*q.v.*). The great Arabian prophet, it must be remembered, never received our canonical scriptures. He had to depend on garbled accounts, on Talmudic legends and fantasies; on the reports of false gospels; on the figments of Jewish and Christian proselytes; and on any oral information that might be given to him by the members of his household or the companions of his travels. The perusal of a work such as this ought to provide, if nothing else, some idea of the perverted knowledge of the Scriptures of the Jews and the Christians held by the founder of *Islām*.¹

In compiling this book, the author has consulted the original Arabic of all the texts quoted from the Koran, and the translation has been compared chiefly with the versions of Sale and Rodwell. The English, as far as possible, is made to conform with the Arabic construction. Words which are not to be found in the original are usually denoted by being enclosed within brackets. The book itself arose out of the need for such a handy work of reference of a popular nature experienced by the compiler during certain of his Koranic studies. Thus, although it is more or less a straightforward compilation made

¹ Hirschfeld in his *New Researches* (p. ii.) goes so far as to state that the Koran, "the text-book of *Islām*, is in reality nothing but a counterfeit of the Bible."

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from the Arabic text, it incidentally expresses opinions and conclusions for which the author holds himself alone responsible. This is particularly so in the case of the proposed identification of Job with the Koranic *Dhu'l-Kifl*, and of Elisha with *Idrīs*. It is not to be expected that these theories will be generally accepted as possible or probable,² but they are given for what they may be worth.

The Bibliography at the end is suggestive rather than exhaustive. Islamic students may wonder why no use was made of Horovitz's *Koranische Untersuchungen* (Leipzig, 1926). The reason is that the present work was completed before the latter was published.

The question of the transliteration of Arabic words into Roman characters, always a stumbling-block to orientalists, is reduced as far as possible to simplicity, without, it is hoped, any loss of general accuracy. No ligatures or logotypes have been employed, since the student of Arabic can dispense with such aids, while the general reader, unacquainted with the phonology of the language, is not materially assisted by their presence on the printed page. Long vowels are generally represented in the text though not always in the Koran quotations. They are, however, omitted in the case of those words which are now naturalised elements in our dictionaries, e.g., *Koran*, *Caliph*, *Medina*, etc. The conventional spelling of words like *Mecca*, *Kaaba*, *vizier*, and *Moslem* is retained, as being more in keeping with a work making a general appeal. The same reason has led to the adoption of the more familiar *Mohammed* and *Othmān* in preference to the more correct *Muhammad* and *Uthmān*.

It is not to be expected that the author has succeeded in avoiding mistakes, but if such be comparatively few, it is largely due to the vigilance of Mrs. T. H. Weir, M.A., who very graciously read the proofs and gave good advice and encouragement. Thanks are also due to the printers for their care and patience with the text during the author's absence in the East. Although finished in 1926, the present work has, for personal reasons, been withheld from publication until now.

CAIRO, April, 1931.

² The late Sir Thomas Arnold wrote in 1929 that some people regard the former identification as likely. (*The Islamic Faith*, p. 21.)

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CHRONOLOGICAL ORDER OF THE SŪRAS ACCORDING TO RODWELL'S KORAN.

(a) *Sūras composed at Mecca.*

xevi.	xcii.	lxxxii.	liii.	xliii.	xiv.
lxxiv.	lxviii.	lxxxix.	lxx.	lxxii.	xii.
lxxiii.	xc.	lxxxiv.	lv.	lxvii.	xl.
xciii.	cv.	c.	liv.	xxiii.	xxviii.
xciv.	cvi.	lxxix.	xxxvii.	xxi.	xxxix.
exiii.	xcvii.	lxxvii.	lxxi.	xxv.	xxix.
exiv.	lxxxvi.	lxxviii.	lxxvi.	xvii.	xxxi.
i.	xc.	lxxxviii.	xliv.	xxvii.	xlii.
cix.	lxxx.	lxxxix.	l.	xviii.	x.
exii.	lxxxvii.	lxxv.	xx.	xxxii.	xxxiv.
exi.	xcv.	lxxxiii.	xxvi.	xli.	xxxv.
eviii.	ciii.	lxix.	xv.	xl.	vii.
civ.	lxxxv.	li.	xix.	xvi.	xlvi.
cvii.	ci.	lii.	xxxviii.	xxx.	vi.
cii.	xcix.	lvi.	xxxvi.	xi.	xiii.

(b) *Sūras composed at Medina.*

ii.	viii.	lvii.	xxxiii.	xxii.	cx.
xeviii.	xlvi.	iv.	lxiii.	xlvi.	xliv.
lxiv.	iii.	lxv.	xxiv.	lxvi.	ix.
lxii.	lxi.	lix.	lviii.	lx.	v.

INTRODUCTION

MOST people who dip into the Koran without a guide find it drearish and dull. The book repels. There is nothing similar to it in the world's literature. Good Moslems use this as an argument for its divine origin. But the nature of the work, its haphazard, unchronological structure, its interrupted sequences and its fulminations make it appear to the Western mind more diabolic than divine. Even Carlyle, who might have been expected to appreciate the eccentricities of the Koranic style, found it a task. "I must say, it is as toilsome reading as I ever undertook. A wearisome, confused jumble, crude, incondite; endless iterations, long-windedness, entanglements; most crude, incondite; insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran."¹

The orthodox Moslem view of the genesis of the Koran is that it is the Word of God revealed to Mohammed through the medium of the holy "spirit" or divine "messenger," later identified with the Angel Gabriel (*q.v.*). These utterances came to him spasmodically, whenever the fit was on him. Mohammed himself claimed that he was unlearned (vii. 156), no doubt to make it appear the greater miracle. He may have been influenced by the parallel case of Jesus, who was also a "man of the people" (John vii. 15-16): "The Jews therefore marvelled,

¹ By way of contrast may be mentioned the statement of the late Miss Gertrude Bell in one of her letters (vol. I. p. 34) regarding the Koran: "It is such a magnificent book."

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saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My teaching is not mine, but his that sent me!"

Rightly or wrongly, Mohammed is generally termed the Illiterate Prophet. But many of his followers kept records of his words, treasuring them in writing on palm-leaves, potsherds, ostraca, and any convenient sort of material; or taking them to heart, storing them within their breasts. Then after the death of their leader (632 A.D.), the urgency of preserving these revelations was particularly brought home to the Believers by the slaughter at the Battle of Yemāma, "The Garden of Death," of so many of those who could recite the sayings from memory. Zaid ibn Thābit, Mohammed's secretary, was, thereupon, commissioned to make a collection. A heterogeneous mass it was with which he had to deal, devoid of order or literary grace, often fragmentary, enigmatic, and contradictory. This edition lasted for over ten years until it was found necessary to issue an Authorised Version under the command of the Caliph Othmān, as so many variations began to occur in the manuscript copies. The date of this Recension of the Koran is 651 A.D., and once again Zaid was associated with the work.

The method of procedure adopted in the compilation was simple if not quite scientific. The various chapters, or *Sūras*, were grouped not according to the nature of their contents but according to their length. Thus, with the exception of the first, which is short and prefatory, the chapters gradually decrease in size towards the end. Thus the second chapter has 286 verses, while the last chapter (114) contains only six. In consequence, the Koran presents that disjointed and incongruous appearance which repels the Western reader.

Altogether there are 114 chapters, or arbitrary divisions of the Koran. Each of these is called a *Sūra*, and each has a distinctive title or a mystic signature. Noah, Abraham, Joseph, Jonah, and Mary have each a *Sūra* named in their honour. One, the Chapter of the Table, is so called because

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in it is recorded the story of a miraculous table covered with choice viands let down from heaven at the request of Jesus. Besides these titles, the *Sūras* have also a heading declaring whether they were revealed at Mecca, during the early days of the Prophet's mission, or at Medina after he had made his memorable Flight from his native town (622 A.D.).

The traditional division into Meccan and Medina *Sūras* enables us to trace in some degree the great change that took place in Mohammed's outlook once he had come into direct contact with the Jews of Medina, and afterwards, when he had made the great schism with the latter and started on his more political than religious career as conquering hero of Arabia. It is natural for a man's opinions to alter in the course of his life, but the inconsistency of the Koran lies in the fact that Mohammed's later "revelations" are bound in the same volume with the earlier ones which are at variance with them, but which have to be reconciled somehow by the good Moslem commentators. For, according to their standpoint, there can be no contradiction in the words of the Koran, for they are the actual words of God spoken to the Prophet through the Holy Spirit; therefore, they cannot change, since God is unchangeable. Yet to non-Moslem students of the life and teachings of Mohammed, these inconsistencies are clear vestiges of the evolution of his ideas of things human and divine. One notable instance of this is pointed out in the section of this book which deals with Abraham.

It is surely unnecessary to point out the advantages that result from having such parallel passages assembled in a convenient way. They not only show Mohammed's own conflicting conceptions, but more important still his mental and spiritual development. To the missionary to the Moslems they also supply a valuable instrument for warding off an attack often directed against Christians that they possess four Gospels which differ in many details from each other, whereas the Koran is One Divine Revelation. Even a cursory study of such parallel passages as are here given is sufficient to show the contrary.

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With this in view it has been considered advisable to refrain from telescoping too much.

It has already been asserted that Mohammed taught that his revelation came to him by an angelic messenger from God. Thus he does not claim that the Koran is of his own devising. It is absolutely the Word of Allah. Mohammed's function was to give it utterance. He is merely the mouthpiece of the divine decrees. Hence the frequent use of the word "Say," which is God's command to speak in the ears of all the people this new revelation from heaven. The "We" of the Koran is the Divine We; for God is speaking in the person of His prophet as of old. It is interesting to observe that the earliest *Sūra* (xcvi.) begins with the command *Ikra*, recite, or read, which is from the same root as the word Koran (*Kur'ān*) itself, which therefore seems to mean a reading or recitative, like the Syriac *Kiryān*, or scriptural lesson. And according to Islamic tradition the earthly Koran is but an Arabic version of the Heavenly Copy written on a Tablet Preserved (*Lūh Mahfūz*) in the presence of God Himself.

The Mecca of Mohammed's youth was a famous centre of idolatry, with its main shrine the *Kaaba* or Holy Black Stone; which was said to have fallen from the heavens in the days of Abraham. One undoubted reform which Mohammed finally effected was to abolish, in theory at any rate, all prevailing forms of polytheism, and introduce a strict monotheism. "There is but One God!" It was not a new idea in Arabia; Jewish and Christian communities had been repeating it in their respective creeds for many generations. In fact, at first Mohammed was inclined to make an alliance with these sects. But his later ambitious schemes led him to denounce both Jew and Christian as perverters of the True Religion of God, which it was now his duty to preach to them. He charged them with corrupting the text of their sacred books, which would otherwise have foretold his coming; and he criticised them for doctrines to which they never adhered. The Jews, he said, had forsaken the real faith of Abraham, who was the first

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Moslem; while the Christians, in their doctrine of the Trinity, had forsaken the worship of One for the worship of Three. He called them *Mushrikīn*, "Those who give God partners." To his way of thinking, it was tantamount to polytheism.²

As for himself, he preached *Islām*, or Submission to God; just as, he said, Abraham and the other patriarchs had done in the olden times before the corruption of the Faith. A long line of prophets had proclaimed the same religion down to the days of Jesus, the son of Mary, whom the misguided Christians claimed as "the Son of God." As if God should have a son! The idea was preposterous to him. God Himself, through His Divine Messenger Gabriel, had told him: "Say, God is One God; the Eternal God; He begetteth not, neither is He begotten" (cxii. 1-3). Therefore, Mohammed was positive that the Christians must be in a manifest error. They had mistaken what Jesus had really taught them. And now he, Mohammed, the last of the prophets, recalled them all alike, Jew and Gentile, to the True Religion of *Islām*, or Resignation to the Will of God. His call to them was: Be ye resigned! Become Moslems!

For convenient reference, a few outstanding events in the life of Mohammed are here subjoined.

I.—Mohammed the Prophet.

Born at Mecca,	570 A.D.
Married to <i>Khadija</i> (a Jewess?),	595 A.D.
First Revelation,	611 A.D.
Death of <i>Khadija</i> ,	619 A.D.
The Year of the Flight (<i>Hijra</i>), or Hegira, from Mecca to Medina. This marks the beginning of the Moslem Era (A.H., or Anno Hegirae),	
	622=1 A.H.

² Or better, *syntheism* (Arabic *Shirk*).

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II.—*Mohammed the Politician.*

Embassies sent to the rulers of Byzantium, Persia, and Abyssinia, calling on them to surrender to the new Faith, 	628=7 A.H.
Conquest of Mecca, 	630=8 A.H.
Death of Mohammed, 	632=11 A.H.

III.—*The Collection of the Koran.*

First Edition by Zaid ibn Thābit, 	623-5=11-14 A.H.
Authorised Recension under Othmān, 	651=30 A.H.

[In more recent days, certain cumulative evidence has been inclining certain Koranic scholars to believe that the standard recension was not made until under the rule of the Umayyad Caliph 'Abd al-Mālik ibn Marwān (685-705)].

Bible Characters in the Koran.

AARON.

In the Koran, Aaron, the brother of Moses, is named *Hārūn*. When Moses was commanded by God that he should go before Pharaoh, he asked that his brother might be made his vizier.

And appoint for me a vizier of my own family, Aaron my brother. Gird up by him my loins, and appoint him a partner in my affair, that we may glorify Thee and remember Thee frequently. Verily Thou hast discerned us. He (i.e., God) said, Now thou hast obtained thy request, O Moses (xx. 30-36).

In another chapter, Moses pleads with God to allow Aaron, who is fluent of speech, to be his spokesman.

And my brother Aaron, he is more eloquent than I in speech, so send him with me as a helper that he may gain me credit. Verily I am afraid lest they deem me a liar. He (i.e., God) said, We will strengthen thee by thy brother, and We will give you both dominion, and they shall not equal you in Our signs. Both of you, and those who are following you, shall be victorious (xxviii. 34-35).

He is mentioned incidentally with others as having been the recipient of a divine revelation.

Verily We have revealed to thee as We revealed to Noah and the Prophets after him, and as We revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and Jesus, and Job, and Jonah, and Aaron, and Solomon; and We gave David the Psalms (iv. 161; see also vi. 84).

And we gave Moses and Aaron the Revelation (Furkān),¹ and a light and an admonition for the God-fearing, who dread their Lord in secret, and tremble for The Hour² (xxi. 49-50).

The rest of Aaron's story, *e.g.*, the incident of the Golden Calf, is recounted under Moses (*q.v.*). The Virgin Mary (*q.v.*) is, in one instance in the Koran (xix. 29), called the "sister of Aaron."

ABEL.

Abel and his brother Cain are not expressly mentioned by name in the Koran, but as "the two sons of Adam" their story is related along with certain non-biblical elements. In Mohammedan traditions the brothers are referred to respectively as *Hābīl* and *Kābīl* (See under *Cain and Abel*).

ABRAHAM.

In order to show the change that took place in Mohammed's attitude towards Judaism after the Flight, the extracts dealing with Abraham are advantageously grouped under the headings (1) *Meccan Sūras*, (2) *Medina Sūras*.

In the Koran and in Islamic origins, Abraham is a prominent figure under his Arabic name of *Ibrāhīm*. One of his honorific titles is *Khalīl Allāh*, or Friend of God. In the same way he is mentioned in the Epistle of James ii. 23 (*Cf.* Isaiah xli. 8, and II. Chronicles, xx. 7). In the later *Medina Sūras* he is termed a *Hanīf* or True Moslem, and is regarded as being neither a Jew nor a Christian, but a follower of the pure faith of the One-Only God, and a precursor of Mohammed himself. Indeed the latter claimed that he came not to destroy "the pure religion of Abraham," but to fulfil it, to give it a more liberal interpretation. Indeed, the stress laid by Mohammed on this fact is reflected in perhaps our earliest Christian reference to the Arabian prophet, namely, in the seventh-century Armenian "Chronicle of Sebeos," which states that Mohammed set out to lead his people back to the faith of Abraham.

¹ See p. 94.

² See pp. 62, 85.

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Part I.—The Meccan Sūras.

The story of *Abraham's conversion* from the idolatry of his Chaldean forefathers is given in the Koran, as follows:—

And (remember) when Abraham said to his father Āzar [see under Terah]: Art thou taking images as gods? Verily I see thee and thy people in a manifest error. And thus did We show Abraham the kingdom of heaven and earth that he might be of those who are convinced. And when the night concealed him, he saw a star. He said, This is my Lord. And when it set, he said, I do not like those that set! Then when he saw the moon rising, he said, This is my Lord. Then when it set, he said, Verily if my Lord does not guide me I shall be of the people who are going astray. Then when he saw the sun rising, he said, This is my Lord, this is greater. Then when it set, he said, Oh, my people, verily I am free from your polytheism. Verily I turn my face to Him who created heaven and earth, as a pure one (Hanif), and I am not of those who are polytheists. And his people disputed with him. He said, Do ye dispute with me concerning God? For He has guided me, and I do not fear your polytheism, unless my Lord willeth it. My Lord is spacious in knowledge. Will ye not consider it? And how should I fear your Idols since ye do not fear to worship what ye have received no authority for worshipping? Then which of the two parties is more assured of safety, if ye be knowing? Those who believe, and do not clothe their faith with sin, they have safety and are guided aright. And this is Our proof which We gave to Abraham regarding his people. We exalt to high degrees those whom We will. Verily thy Lord is Wise and Knowing. And We gave him Isaac and Jacob. All of them We guided aright (vi. 74-84).

The Koran, following the Talmudic Legends, mentions the persecution which Abraham had to undergo because of his opposition to the popular religion [see under *Nimrod*]. He broke their images. As a result, he was cast into a fiery furnace whence he was miraculously rescued by God.

And We gave Abraham his directions previously, and We knew him. When he said to his father and his people, What are these images to which ye are so devoted? They said, We found our fathers serving them. He said, Ye and your fathers have been in a manifest error. They said, Dost thou come to us with Truth, or art thou of those who jest? He

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said, Verily your Lord is the Lord of heaven and earth: who made them both, and I am of those who bear witness thereto. By God, I will assuredly circumvent your idols after ye have turned aside and gone away. Then he broke them in pieces, except a large one among them, that they might blame it. They said, Who did this with our gods? Verily he is of the impious ones. They said, We have heard a youth mention them. He is called Abraham. They said, Then bring him before the eyes of men that they may testify. They said, Hast thou done this with our gods, Oh Abraham? He said, No, the large one among them did it. But ask them, if they are indeed articulate. Then they turned upon each other and said, Verily ye are the sinners. Thereupon they were subdued. Thou knowest that these are inarticulate. He said, Do ye then worship instead of God that which profiteth you nothing, neither injureth you? Fie upon you! and upon what ye worship instead of God! Have ye no intelligence? They said, Burn him, and help your gods, if ye are men of action. We said, Oh fire be cold! and a salvation to Abraham! And they wished to entrap him, so We made them the losers. And we delivered him and Lot into the land which We have blessed for all time. And We gave him Isaac and Jacob as a bounty; and both of them We made righteous (xxi. 52-72).

Another version of the same theme is contained in *Sūra* xxxvii. 81-113.

And verily of his (i.e., Noah's) sect was Abraham, when he came to his Lord with a whole heart; when he said to his father and his people, What do ye worship? Do ye seek a false god instead of Allah? Then what is your opinion of the Lord of Eternity? Then he looked steadfastly at the stars. Then he said, Verily I am overcome. Then they (i.e., the people) turned aside from him and went off. Then he went stealthily to their gods, then he said, Do ye not eat? What is the matter with you that ye do not articulate? Then he advanced stealthily against them with a blow from his right hand. Then they (i.e., the people) approached him in haste. He said, Are ye worshipping what ye carve? Allah has created you and what ye make. They said, Build for him a pyre and cast him into the blaze. Then they wished to entrap him. Then We made them the losers. And he said, Verily I am going to my Lord who will guide me. Oh Lord, give me (one) of the righteous. Then We gave him tidings of a just young man (Ishmael). Then when he attained manhood, he said, Oh my son, verily I see in my sleeping that

I shall sacrifice thee, so consider what thou thinkest. He said, Oh my father, do what thou art ordered, thou shalt find me, if God wills, of those who are patient. Then when they submitted to God's will (i.e., islāmed), he laid him down on his face. And we called to him, Oh Abraham, thou hast verified the vision. Verily thus do We reward the righteous. Verily this is a manifest test, and We have redeemed him with a great sacrificial offering. And We left for him amongst posterity "Peace upon Abraham." Thus do We reward the righteous. Verily he was of Our faithful servants. And we gave him tidings of Isaac, a prophet among the righteous; and We blessed him and Isaac; and of their offspring were some righteous and some who manifestly did evil to themselves.

There are several accounts of Abraham's interview with his father and his idolatrous kinsfolk.

And remember, in the Book, Abraham. Verily he was a righteous man, a prophet.¹ When he said to his father, Oh my father, why dost thou worship that which heareth not, nor seeth, nor profiteth anything? Oh my father, verily there has come to me of knowledge what there has not come to thee. So follow me. I will guide thee by an even road. Oh my father, worship not Satan. Satan was rebellious against the Merciful. Oh my father, verily I fear lest a punishment from the Merciful afflict thee, then thou shalt be a satellite of Satan. Said (his father), Art thou forsaking my gods, Oh Abraham? Then if thou art not careful, I will verily stone thee. So leave me for a length of time. Said (Abraham), Peace be upon thee. I shall ask pardon for thee from my Lord. Verily He has been gracious with me. And I will separate from thee and from what thou invokest instead of God, and I will invoke my Lord, that I be not unfortunate in my prayer to my Lord. Then when he separated from them and from what they worshipped instead of God, We gave him Isaac and Jacob, and each of them We made a prophet (xix. 42-50).

And recite to them the story of Abraham when he said to his father and to his people, What worship ye? They said, We worship idols, and constant is our devotion to them. He said, Can they hear you when ye cry, or help you or do harm? They said, But we found our fathers so acting. He said, How think ye? They whom ye worship, ye and

¹ In the Bible (Gen. xx. 7) Abraham is regarded as a prophet. So also is Moses (Deut. xxxiv. 10).

your fathers of early days, are my foes; but not so the Lord of Eternity,² Who hath created me, and guideth me, Who giveth me food and drink; and when I am sick, He healeth me, and Who will cause me to die and again quicken me, and Who, I hope, will forgive me my sins in the Day of Reckoning. Oh, my Lord! give me judgment, and join me to the righteous. And give me a good name (literally a tongue of truth) among posterity, and make me one of the heirs of the garden of delight, and forgive my father, for he was one of the erring, and put me not to shame on the Day when mankind shall be raised up, the Day when neither wealth nor children shall avail, save to him who shall come to God with a sound heart: when Paradise shall be brought near the pious, and Hell shall lie open for those who have gone astray. And it shall be said to them, Where are they whom ye worshipped beside God? Can they harm you or help themselves? And they shall be cast into it, they and those who have gone astray, and all the host of Iblis. They shall say, as they wrangle together therein, By God we were in plain error, when we equalled you with the Lord of Eternity;² and none misled us but the wicked, and we have none to plead for us, and no warm friend. Could we but return, we would be of the believers. Verily in this was a sign; but most of them believed not. And truly thy Lord, He is the Mighty, the Merciful! (xxvi. 69-104).

And when Abraham said to his father and his people, Verily I am free from what ye are worshipping, except Him who created me, and verily He will guide me aright. And this he appointed as a doctrine unto his posterity that they might return (to God) (xliii. 25-27).

The mission of Abraham to his people is also recounted in *Sūra* xxix. 15, 16, 23-27.

And Abraham (We sent); when he said to his folk, Worship God and fear Him; this will be better for you, if ye be knowledgeable. Ye are only worshipping instead of God idols, and ye are creating a figment. Verily those which ye are serving instead of God do not make for you any provision. Seek, therefore, from God provision, and worship Him, and thank Him. To Him ye shall return. . . . Then the answer of his folk was none other than that they said,

² The Arabic *Rabb ul 'Ālamīn*—the Hebrew *Ribbōn hā 'Ōlāmīm*. (See Fränkel, *De vocabulis in antiquis Arabum carminibus et in Corano peregrinis*, Leiden, 1880, p. 21.)

Kill him, or burn him. Then God delivered him from the fire. Verily in this were signs to folk who were believing. And (Abraham) said, Ye have only taken instead of God idols out of love (or mutual agreement) between you in this worldly life. Thereafter, on the Day of Resurrection some of you shall disbelieve the others, and some of you shall curse the others, and your dwelling-place (shall be) the Fire (of Hell); and there shall not be to you any helpers. And Lot believed in him, and (Abraham) said, Verily I am taking flight unto my Lord. Verily he is the Illustrious, the Wise. And We gave him Isaac, and Jacob, and We placed in his posterity the gift of prophecy and the Scriptures. And We gave him his reward in this world, and verily he in the other world shall be of the Righteous.

Mohammed, at an early date in his career, knew that the Law was attributed to Moses, and it is possible that he also heard that the Rabbis ascribed to Abraham the Book of Yetsirah (the Book of Generation). This may explain the reference in the following verse, one of the earliest of his utterances.

This truly is in the Books of old; the Books of Abraham and Moses (lxxxvii. 19).

Also the following:—

Hath he not been told of what is in the pages of Moses?
And of Abraham, faithful to his pledge?

(liii. 37-38.)

Mohammed also knew of the divine messengers who came to the Patriarch as he sat under the oaks of Mamre at his tent-door in the heat of the day (Gen. xviii.). Theirs was a two-fold message, proclaiming the birth of a son to Sarah, and the destruction of Sodom and Gomorrah. There are separate accounts of this event.

(a) Has there reached you the story of the guests of Abraham, the honoured ones? When they entered upon him, then they said, Peace. He said, Peace, people unknown. Then he went secretly to his family and brought a fatted calf. Then he offered it to them. He said, Do ye not eat? Then he began to be afraid of them. They said, Be not afraid. Then they told him the glad tidings of a wise youth. Then his wife drew near in delight and smote her

face, and said, (I am) an old woman, barren! They said, Thus saith your Lord; verily He is the Wise, the Knowing. Said (Abraham), Then what is your business, Oh messengers? They said, Verily we are sent unto a wicked people, that we may send down upon them stones of clay, marked ³ by the Lord for the transgressors (li. 24-34).

(b) And relate to them of the guests of Abraham, when they entered upon him, and said, Peace! He said, Verily we are afraid of you. They said, Be not afraid. Verily we bring thee tidings of a wise son. He said, Do ye bring me such tidings now that old age has stricken me? But what is your tidings? They said, We bring thee tidings in truth. Be not, therefore, of those who despair. He said, And who despaireth of the mercy of God unless those who err? He said, Then what is your business, Oh messengers? They said, Verily we are sent unto a people who are sinners, except the family of Lot, which verily we shall rescue in its entirety, except his wife (xv. 51-60). See Lot.

(c) And there had come Our messengers to Abraham with glad tidings. They said, Peace. He said, Peace. Then he tarried not but brought a roasted calf. Then when he saw their hands not touching it he disliked them, and entertained a fear of them. They said, Be not afraid. Verily we are sent to the people of Lot. And his wife (i.e., Sarah) was standing, and she laughed. Then We announced to her about Isaac, and after Isaac, Jacob. She said, Oh woe is me! shall I bear a son when I am old and this my husband is an old man? Verily this is a wonderful thing. They said, Do you wonder at the command of God? The mercy of God and His blessings be upon you, the family of the House! Verily He is Praiseworthy, Glorified. Then when the fear went from Abraham, and there came to him the glad tidings, he pleaded with Us on behalf of the people of Lot. Verily Abraham was clement, pitiful, and relenting. Oh Abraham, abstain from this (intervention)! Verily there has come the command of thy Lord, and verily there has come to them an inevitable punishment (xi. 72-78).

(d) And when there came Our messengers to Abraham with tidings, they said, Verily we will destroy the people of this city. Verily its people are evildoers. He said, Verily in it is Lot. They said, We are aware of those who are in it. We will indeed deliver him and his family, except his wife. She is of those who remain behind (xxix. 30-31).

³ Legend says each had the name of the victim on it. Cf. p. 79.

In this particular narrative, the Koran, where it disagrees with the Bible, is in agreement with the Talmud. In Genesis xviii. 8, it is expressly stated that the divine messengers "did eat." The Jewish Doctors of the Law, however, wrangled over the possibility of angels having the necessary physical equipment for such a mundane act as eating, and so they settled the question by asserting in the Talmud that they "seemed to eat." ("Ate and drank! Have they then a stomach? Say: it seemed as if they were eating and drinking"—Rodkinson, *The Babylonian Talmud, Baba Metzia*, p. 226). Mohammed still further develops this, and makes Abraham annoyed at their breach of the laws of desert hospitality.

Part II.—Medina Sūras.

In the later (Medina) *Sūras*, Mohammed creates for Abraham the new rôle of Proto-Moslem and patriarchal founder of the Kaaba and its "holy ceremonies." This action of his was actuated by the opposition of the Jewish faction in Medina. To counteract this he made himself independent of them by forming a new tradition and vesting it in the person of Abraham (see A. J. Wensinck, *Encyclopedia of Islām*, sub. *Ibrāhīm*, p. 432).

O children of Israel, remember My favour with which I have favoured you, and that I preferred you for ever and ever. And fear a day when a soul shall not make satisfaction for a soul, nor shall there be received from it any justice, nor shall there profit it any intercession, nor shall they be helped. And when his Lord tried Abraham with words, he fulfilled them. Said (God), Verily I am appointing thee among men as an Imām.⁴ Said (Abraham), And (what) of my posterity? Said (God), My covenant does not include the evil-doers (ii. 116-118).

The Kaaba in Mecca, the House of Allah (*Baitullāh* = Bethel), or the House, *par excellence*, was given an Abrahamic origin.

- And (remember) when We appointed the House as an institution among men and a security, and (said), Take

⁴ *i.e.*, a leader or prototype.

possession of the stance of Abraham ⁵ as a praying place. And We covenanted with Abraham and Ishmael that they should cleanse My House for those who circumambulate it, and for the zealous ones, and for those who worship and those who bow down. And when Abraham said, Oh Lord, make this a secure territory and provide for its people with fruits, for those of them who believe in Allah and in the Last Day. Said (God), And whoever disbelieves, I will provide him with little, thereafter I will drive him to the punishment of the Fire, and evil shall be the journey! And (remember) when Abraham and Ishmael raised the foundations of the House (saying), Oh our Lord, accept from us. Verily Thou art the Hearer and the Knower. Oh our Lord, make us Moslems of Thine (i.e., resigned to Thee), and of our posterity a Moslem people, and show us our religious ceremonies, and forgive us our sins. Thou art the Forgiver, the Merciful. Oh, our Lord, send unto them an Apostle⁶ from among them, who will declare unto them Thy signs and teach them the Book and Wisdom, and will purify them. Verily Thou art the Illustrious, the Wise. And who will dislike the religion of Abraham unless he who is foolish in himself? And We have chosen him in this world, and in the next world he shall be of the Righteous. When his Lord said to him, Resign thyself (i.e., be a Moslem), he said, I have resigned myself unto the Lord of Eternity. And Abraham bequeathed these things to his sons, and Jacob. Oh, my sons, verily God has chosen for you the Faith, therefore, die not unless you also are Moslems (ii. 119-126).

Say; God is True. So follow the religion of Abraham the pure. And he was not of the polytheists. Verily the first Temple instituted for men was that which is in Becca (i.e., Mecca); blessed, and a guidance forever. In it are manifest signs, viz., the Stance of Abraham,⁵ and whoever enters it is safe. And it is incumbent on men who are able to go to it, to go on pilgrimage to it, and as for those who do not believe, God can dispense with any creature (iii. 89-92).

And (remember) when We assigned the site of the House to Abraham (and said), Join not aught with Me in worship, and cleanse My House for those who go in procession round it, and who stand or bow in worship (xxii. 27).⁷

⁵ The Stance of Abraham or the *Makām Ibrāhīm*, is a small domed building in the neighbourhood of the Kaaba. It is said to contain the stone on which the patriarch stood during the erection of the Kaaba. To this day the imprint of his foot is reverently pointed out, together with other relics of his presence.

⁶ Cf. Deut. xviii. 15.

And do valiantly in (the cause of) God as it behoveth you to do for Him. He hath elected you, and hath not laid on you any hardship in religion, the Faith of your father Abraham. He hath named you the Moslems (xxii. 77).⁷

Sūra xiv. is called the Chapter of Abraham. It is usually classed with the Meccan *Sūras*, but it seems to belong to a later period in the life of the Prophet, to a time when he had chosen Mecca as the *Kibla*.

Abraham said, Oh Lord, make this land secure, and turn aside me and my children from serving idols; for many men, Oh my Lord, have they led astray. But whosoever shall follow me, he truly shall be of me; and whosoever shall disobey me Thou truly art Gracious, Merciful. Oh our Lord, verily I have settled some of my offspring in an unfruitful valley, nigh to Thy Holy House; Oh our Lord, that they may strictly observe prayer! Make Thou, therefore, the hearts of men to yearn towards them, and supply them with fruits that they may be thankful. Oh, our Lord, Thou truly knowest what we hide and what we bring to light; naught in Earth or in Heaven is hidden from God. Praise be to God who hath given me, in my old age, Ishmael and Isaac! My Lord is the Hearer of prayer. Lord! grant that I and my posterity may observe prayer. Oh, our Lord, and grant this my petition. Oh, our Lord, forgive me and my parents and the faithful, on the Day wherein account shall be taken (xiv. 38-42).

To all appearance it was only after Mohammed was settled in Medina, and after his overtures to the Jews had collapsed, that he thought of choosing a central sanctuary (or *Kibla*) other than Jerusalem. When he delivered the above oracular utterances in favour of the Kaaba, the navel of Pagan Arabia, he made one of the finest of the political strokes that characterise this period of his life. He not only outwitted the Jews; he secured the allegiance of the Arab tribes. When the Jews naturally protested, he accused them of having deviated from the "pure religion" of Abraham. They appealed to the Scriptures; he retorted by declaring that both Jews and Christians ("The People of the Book," as he called them)

⁷ The *Sūra* is usually classified as Meccan, but the major portion must date from the Medina period.

were in error, and had even falsified their sacred writings. They had lost the original verities, revealed to Father Abraham. He, therefore, counselled his followers not to be led astray, but to accept the true creed of *Islām*, or Submission to Allah.

And (people) said, Be Jews or Christians, so that ye may be rightly guided. Say, No. (We follow) the religion of Abraham, the pure, and he was not of those who were polytheists. Say ye, We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes; and that which hath been given to Moses, and to Jesus, and that which was given to the Prophets from their Lord. No difference do We make between any of them: and to God are we resigned (Moslems). . . . Will ye say, Verily, Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes were Jews or Christians? Say: Who knoweth best, ye, or God? And what is more in fault than he who concealeth the witness which he had from God? But God is not regardless of what ye do. (ii. 129, 130, 134).

And who is better in religion than he who has resigned himself to God, and is a doer of good, and follows the religion of Abraham, the pure? For God took Abraham as a friend (Khalīl)⁸ (iv. 124).

Say: As for me, my Lord has guided me into a right way; a true religion, the creed of Abraham, the pure; and he was not of those who were polytheists (vi. 162).

Verily Abraham was a leader,⁹ obedient to God, pure, and he was not of the polytheists. Thankful was he for His favours; He chose him and guided him into the straight way. And we gave him in this world good things; and verily he in the next world shall be of the Righteous. Thus We have revealed to thee that thou follow the religion of Abraham, the pure; and he was not of the polytheists. (xvi. 121-124).

The part of the *Sūra* vi. which is quoted above may be from the Medina period. On the other hand, parts of this *Sūra* are undoubtedly Meccan, *e.g.*, vi. 14 and 163.

(a) I am the first of the Moslems (vi. 163).

(b) Verily I am bidden to be the first of those who profess Islam (vi. 14).

⁸ See above p. 18.

⁹ Literally, nation or multitude. Has this any connection with the etymology of his name in Hebrew, "The Father of a Multitude."?

Mohammed does not seem to be quite consistent here. He states that he is the first Moslem, a position which he afterwards assigned to Abraham.

Oh People of the Book, why do ye dispute regarding Abraham, since the Law and the Gospel were not sent down until after him? Do ye not then understand? Behold ye are those who dispute regarding that of which ye have knowledge, but why dispute about what ye have no knowledge of? And God knows and ye do not know. Abraham was not a Jew nor a Christian¹⁰ but he was a pure Moslem (Hanīf Muslim), and not of the polytheists. Verily the first of men next to Abraham are those who follow him, and this prophet (Mohammed), and those who believe. And God is the Patron of the faithful believers (iii. 58-61).

Abraham's father died unrepentant, in spite of his son's efforts to convert him to the New Faith, and became one of "the dwellers in Hell." The rigidity of the Moslem Law, which forbids forgiveness on behalf of Non-Moslems who have died in their infidelity, is seen in the following passage.

It was not (given) to the prophet nor the true believers that they should ask pardon for polytheists, even if they be of kin, after it is clear that they are dwellers in Hell. And there was no pardon from Abraham to his father, except as a result of the promise he had made him. Then when it became clear to him that he was an enemy of God, he absolved himself from it. Verily, Abraham was pitiful, and clement (ix. 114-115).

An echo of this alleged attitude of Abraham towards his father is to be found in *Sūra* lx. 4.

There was to you a fine example in Abraham, and those who were with him when they said to their people, Verily we are absolved from you and from what ye worship instead of God. We have renounced you; and between us and you are enmity and hatred forever, until ye believe in God alone. Unless (in the case of) the saying of Abraham to his father, I will ask pardon for thee, but I cannot obtain for thee from God anything else (cf. xix. 48, and ix. 115).

¹⁰ See A. Guillaume's article in *The Legacy of Israel*, p. 131, where he conjectures that Mohammed may have been influenced in this statement by the argument of St. Paul (as given in Galatians iii. 7-8, 17) that the divine promise was unto Abraham and those who were of his faith.

When Abraham was making his stand for the New Religion according to tradition, his great antagonist was Nimrod (*q.v.*). The two passages that follow are said to refer to certain incidents in the contest between Abraham and the latter.

Hast thou not thought of him who disputed with Abraham about his Lord, because God had given him the kingdom? When Abraham said, My Lord is He who maketh alive and causeth to die. He said, It is I who make alive and cause to die. Abraham said, Since God bringeth the sun from the East, do thou, then, bring it from the West. The infidel was confounded; for God guideth not the evildoers (*ii. 260*).

When Abraham said, Oh Lord, shew me how Thou wilt give life to the dead! He said, Hast thou not believed? He said, Yes; but I have asked Thee, that my heart may be well assured. He said, Take then, four birds; and draw them towards thee, and cut them in pieces; place a part of them on every mountain; then call them and they shall come swiftly to thee: and know thou that God is Mighty, Wise (*ii. 262*)! ¹¹

ADAM.

Adam, the Father of Mankind, appears in several places throughout the Koran. God created him of dried clay,¹ and commanded all the angels to bow down to him in obeisance. Satan, who is called by the Arabs *Iblīs*, alone refused. Hence he was cast out of heaven.

We created man of dried clay,¹ of dark loam moulded; and the Jinn ² had We created beforehand of subtle fire. When thy Lord said to the angels, I created man of dried clay, of dark loam moulded; and when I shall have fashioned him and breathed of My spirit into him, then fall ye down and worship him. And the angels bowed down in worship, all of them

¹¹ See Genesis xv. 8, *et seq.*, which may have suggested the passage.

¹ The earliest Koranic utterance (*Sūra* xcvi. 2) mentions the creation of man from "*congealed blood*" (*ʿAlak*). A much later (*Medina*) *Sūra* (xxii. 5) reads: (God said) *Oh, people! . . . We created you of dust, then of a germ, then of congealed blood, then of flesh, shaped and unshaped.*

² Spirits midway between men and angels. See P. Eichler, *Die Dschinn, Teufel und Engel im Koran*. (Leipzig, 1928.)

together except Iblis (Satan). He refused to be with those who bowed down in worship. Said (God), Oh Iblis, why art thou not with those who bow down? He said, It is not for me to bow down in worship to man whom Thou hast created of dried clay, of dark loam moulded. (God) said, Then out you go hence! Verily you are a Stoned One; and the curse shall be upon you till the Day of Judgment (xv. 26-35).

The Biblical story of the Creation, Temptation, and Fall of Man, with variations and Talmudic additions, is told in more or less detail in different chapters of the Koran. The clearest idea of the nature of these passages is obtained by quoting them *in extenso*. It is best to give them in the accepted chronological order.

And We made a covenant with Adam beforehand; but he forgot, and We found not in him stability. And when We said to the angels, Bow down to Adam, then they bowed down except Iblis. He refused. Then We said, Oh Adam, this is an enemy to thee and to thy wife. Let him not drive you both out of the Garden, and you become wretched. Verily thou shalt not hunger therein, neither shalt thou be naked; and thou shalt not thirst therein, neither parch with heat. Then Satan whispered to him, and said, Oh Adam, shall I show thee the tree of Eternity, and a Kingdom that faileth not? Then they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them. And Adam disobeyed his Lord and went astray. Thereafter his Lord chose him for Himself and forgave him and guided him, and said, Go down both of you hence, together, the one of you an enemy to the other. Thereafter there shall come to you from Me guidance. And whoso followeth My guidance shall not err, neither shall he be wretched; but whoso turneth away from My admonition, his shall indeed be a miserable existence, and We will gather him on the Day of Resurrection a blind man (xx. 115-124).

When thy Lord said to the angels, I am about to make man of clay, and when I have formed him and breathed My spirit into him, then fall down before him in worship. And the angels prostrated themselves, all of them except Iblis. He swelled with pride, and became an unbeliever. Oh Iblis, said (God), What hindered thee from prostrating thyself

before him whom My hands have made? Is it that thou art puffed up with pride? Or art thou a being of lofty merit? He said, I am more excellent than he; me Thou hast created of fire;³ of clay hast Thou created him. (God) said, Begone thou hence; thou art accursed,⁴ and lo! My ban shall be on thee till the Day of Reckoning. He said, Oh my Lord, respite me till the Day of Resurrection. (God) said, One then of the Respited shalt thou be till the Day of the time appointed (xxxviii. 71-82).

And when We said to the angels, Bow down to Adam, then they bowed down except Iblīs. He said, Shall I bow down to what Thou hast created of clay? Seest Thou this man whom Thou hast honoured above me? Verily, if Thou respite me till the Day of Resurrection, I will destroy his offspring with the exception of a few. (God) said, Begone; for whosoever of them shall follow thee, verily Gehennah⁵ shall be your reward; an ample reward (xvii. 63-65).

And when We said to the angels, Bow down to Adam, then they bowed down except Iblīs, who was one of the Jinn. For he revolted from his Lord's order. Will ye then take him and his offspring as patrons instead of Me? And they are your enemies. Miserable shall such a change be for the transgressors! (xviii. 48).

We created you, then fashioned you; then said We to the angels, Bow down to Adam. Then they bowed down except Iblīs. He was not of those who bowed down. To him said (God), What hath hindered thee from bowing down at My order? He said, Nobler am I than he; me hast Thou created of fire,⁶ of clay hast Thou created him. (God) said, Get thee down hence, thou shalt not vaunt thyself therein. Get thee out; verily thou art one of the least. He said, Give me respite till the Day when men rise from the dead. (God) said, One of the respited shalt thou be. He said, For that Thou hast caused me to err verily I lie in wait for them in Thy straight path. Then I will indeed come upon them from before and from behind, and from their right hand and from their left, and Thou shalt not find the greater part of them to be thankful. (God) said, Go forth from it a scorned, a banished one. Whoso of them shall follow thee, I will verily fill

³ Psalm civ. 4.—“Who maketh the winds His messengers; His ministers a flaming fire.”

⁴ Literally, pelted or stoned.

⁵ Arabic, *Jahannam*; Hebrew, *Gēhinnōm*.

⁶ Cf. Psalm civ. 4.

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Gehennah ⁵ with you altogether. And, Oh Adam, dwell thou and thy wife in the Garden. And eat wherever ye wish, but to this tree come not near lest ye become of those who transgress. Then the Satan whispered to them to reveal to them their nakedness which had been hidden from them both. And he said, Your Lord has forbidden you this tree lest ye become angels or become immortals. And he sware to them, Verily I am to you one of those who counsel aright. So he beguiled them with deceits. Then when they had tasted of the tree their nakedness appeared to them, and they began to sew together upon themselves the leaves of the Garden. And their Lord called to them, Did I not forbid you that tree and say to you, verily Satan is your declared enemy? They said Oh Lord, with ourselves have we dealt unjustly. If Thou forgive us not and have not pity on us, we shall surely be of those who perish. (God) said, Get ye down, the one of you an enemy unto the other, and on earth ye shall have a dwelling and a possession for a season. He said, On it shall ye live, and on it shall ye die, and from it shall ye be taken forth. Oh children of Adam! now have We sent down to you raiment to hide your nakedness, and splendid garments; but the raiment of piety . . . this is best. This is one of the signs of God, that man perhaps may reflect. Oh children of Adam! let not Satan seduce you as he evicted your parents from the Garden, despoiling them of their raiment, that he might cause them to see their nakedness. He truly seeth you, he and his tribe, whence ye see not them. Verily We have made the Satans tutelars of those who believe not (vii. 10-26).

And when thy Lord said to the angels, Verily I am making in the earth a representative (a Khalīfa),⁷ they said, Wilt Thou make in it one who will do evil in it, and will shed blood, when we celebrate Thy praise and sanctify Thee? (God) said, Verily I know what ye know not. And He taught Adam the names, all of them. Thereafter He presented them to the angels, and said, Prophecy unto Me the names of these if ye are truthful.* They said, Praise be unto Thee! We have no knowledge except Thou teach us. Thou! Thou art the Knowing One, the Wise One! He said, Oh Adam, prophecy unto them their names. Then when he had prophesied unto them their names, He said, Did I not say to you that I know the secrets of the heavens and of the earth, and know what ye discover and what ye conceal? And when We said to the angels, Bow down to Adam, then they bowed

⁷ See *infra* p. 42.

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down except Iblīs. He refused and was vainglorious and was of the unbelievers. And We said, Oh Adam, dwell thou and thy spouse in the Garden, and eat from it to repletion wherever ye wish, but do not approach this tree lest ye become of the transgressors. Then Satan made them both err regarding it, and caused them to go forth from the place wherein they were. And We said, Go down, the one of you an enemy to the other, and ye shall have in the earth a place of rest and a possession for a time. Then Adam learned from his Lord words, and He relented concerning him. Verily He is the Relenting One, the Merciful One! (ii. 28-35).

Verily God has chosen Adam and Noah and the family of Abraham and the family of Amram above all the world (iii. 30).

Verily the likeness of Jesus in God's presence is as the likeness of Adam (iii. 52).⁸

According to the Moslem view, Adam was the first of the long line of holy prophets sent by God at all times since the world began. Cf. Luke i. 70.

AGABUS.

Agabus, the prophet who is mentioned in the Acts of the Apostles (xi. 27-30; xxi. 10 ff.) is supposed to be referred to in the Koran in the story recorded in *Sūra* xxxvi. 12-28. Two messengers were sent by God to preach to the people of a certain city, said to be Antioch. Tradition names them *Yahyā* and *Yūnus*, but they probably stand for Paul and Barnabas. Later on another messenger was sent, generally taken to be Simon Peter (*Sham'un*). During the campaign an unknown man, said to be Agabus, rushed suddenly forward and proclaimed his belief in the divine mission of the Apostles, and exhorted the people to follow them. In their anger the citizens of Antioch are said to have put him to death, and made him "enter Paradise." As a punishment for their disbelief and sin, a sudden upheaval took place. A blast from heaven destroyed the unbelievers.

⁸ See Romans v. 14.

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Set forth to them the case of the people of the city when the Sent Ones came to it; when We sent two unto them and they charged them both with imposture. Therefore with a third We strengthened them, and they said, Verily we are the Sent Ones unto you. They said, Ye are only men like us. Nought hath the God of Mercy sent down. Ye do nothing but lie. They said, Our Lord knoweth that we are surely sent unto you. To proclaim a clear message is our only duty. They said, Of a truth we augur ill from you; if ye desist not, we will surely stone you, and a grievous punishment will surely befall you from us. They said, Your augury of ill is with yourselves. Will ye be warned? Nay, ye are an erring people.

Then from the end of the city a man came running. He said, O my people! follow the Sent Ones. Follow those who ask not of you a reward, and who are rightly guided. And why should I not worship Him who made me, and to Whom ye shall be brought? Shall I take gods beside Him? If the God of Mercy be pleased to afflict me, their intercession will not avert from me aught, nor will they deliver; truly then should I be in a manifest error. Verily in your Lord have I believed, therefore hear me. It was said to him, Enter thou into Paradise. And he said, O that my people knew how my Lord has forgiven me, and that He has made me one of His honoured Ones.

But no army sent We down out of heaven after his death, nor were We then sending down (Our angels), there was but one shout (from Gabriel), and lo! they were extinct (xxxvi. 12-28).

In Antioch to this day the tomb of a celebrated saint, *Habīb-al-Najjār*, is revered as the resting-place of the martyr whose death is thus recorded in the Koran.

If the identification be correct, it is one of the few indications Mohammed gives of his being acquainted with the history of the spread of Christianity after Pentecost. Another instance is the well-known legend of the Seven Sleepers of Ephesus,¹ recounted in *Sūra* xviii. These were Christians who fled into a certain cave during the persecutions of the later Roman Emperors, and who awoke after a lapse of many years to find that Christianity had triumphed.

¹ The Sleepers fell asleep in the reign of Decius (249-251) and awoke after a space of 200 years in the time of Theodosius II. (408-450). The legend is given in the Latin of Gregory of Tours. (*De Gloria Mart.*, i. 9.)

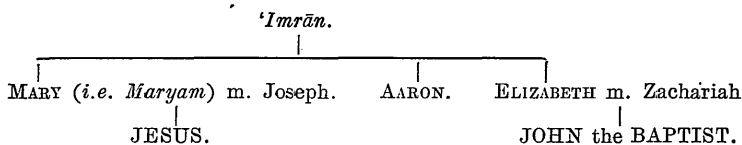
A point worth noticing in connexion with the story of Agabus is that it occurs in a chapter of the Acts (xi.) with which Mohammed has shown acquaintance elsewhere, as we have pointed out under *Jesus* (p. 62).

AMRAM.

Amram, the father of Moses and Aaron (Exod. vi. 20) is mentioned under his Arabic name of *'Imrān*. One of the chapters of the Koran (chapter iii.) is named after the family of *'Imrān* (*Sūra Āl 'Imrān*). In this *Sūra* you will find the following :—

Verily God has chosen Adam and Noah, and the family of Abraham and the family of Amram above all the world (iii. 30). See also 31 (p. 80).

A great deal of confusion has arisen over this name. In the first verse quoted above it obviously refers to Moses and Aaron and Miriam, the family of Amram. But in the following verse (iii. 31)¹ it as obviously refers to the father of the Virgin Mary: This has led some European writers to imagine that Mohammed confused Jesus' mother Mary (*Maryām* in Arabic) with Miriam, the sister of Moses. In fact, in one place Mohammed *does* call the Virgin Mary "the sister of Aaron" (xix. 29).² But on the other hand, Mary may really be so termed since she was a member of the Levitical race. And besides it is clear elsewhere in the Koran that Mohammed was quite aware of the long interval of time separating the sister of Moses from the mother of Jesus. To get out of the difficulty, some Arab commentators bring forward the following genealogy for Jesus and John the Baptist, whom they term "the two sons of the Aunt."



¹ Quoted on p. 80.

² Quoted on p. 83.

By this they mean us to understand that Mary was the sister of Elizabeth (John the Baptist's mother), and that she had also a brother whose name was Aaron. In reality, it is but an instance of Koranic Apologetics.

ASAPH.

The name of Asaph in the Bible is prominent amongst the musicians and leaders of the Guilds of Temple-singers. Twelve of the Psalms are also linked with his name. Although he is not expressly mentioned in the Koran, still Arab traditions regard him as the vizier of King Solomon, and call him *Āsaf ibn Barakhyā*, which is equivalent to his biblical name of Asaph the son of Berachiah (I. Chron. vi. 39). No doubt the important position he occupied in the Temple services led to his association with Solomon. He is supposed to be referred to in the Koran in *Sūra* xxvii. 40 (see under *Solomon*).

In late Jewish and Arab traditions Asaph plays the rôle of wise man, magician, doctor, and astronomer. Dr. Mingana (in *Bulletin of the John Rylands Library*, IV. i. p. 87) suggests a comparison with Ahikar the vizier of Sennacherib. Perhaps one might go further and claim a connection with the Greek fabulist, Æsop, who was of oriental origin (see under *Balaam*).

BALAAM.

Balaam, the prophet who went astray, is generally supposed to be the person meant by Mohammed in *Sūra* vii. 174-5.

And recite to them the narrative of him to whom We gave Our signs; then he was stripped of them, and Satan followed him. Then he became one of those who err. And if We had wished, We had raised him by means of them, but he inclined to the earth and followed his lust. So he was like a dog, which if you attack it, it hangs out its tongue; and if you leave it, it hangs out its tongue. This is the likeness of the people who declare Our signs to be false.

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The language which Mohammed uses here is surely reminiscent of the New Testament statement in II. Peter ii. 15 and 22 :—

Forsaking the right way they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing. . . . It has happened unto them according to the true proverb (Prov. xxvi. 11), The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.¹

In Arab tradition Balaam the son of Beor is known as *Bal'am ibn Ba'ūr*. He is also identified with the famous fabulist Lokman. Petrus Alphonsus² speaks about “Balaam, qui lingua arabica vocatur Lucaman.” This is substantiated by the fact that in Arabic the verbal roots of the two names are cognate (BL' and LKM).

There is a certain underlying connexion between Lokman and Balaam and Æsop and Asaph. What it is is difficult to determine.

BARNABAS, see under **Agabus**.

BENJAMIN.

Benjamin, the brother of Joseph, is mentioned in the Koran in the course of the story of Joseph (q.v.). His name in Arabic is *Binyāmīn*.

CAIN and ABEL.

Cain and Abel, the two sons of Adam, are both referred to in the Koran. In the Traditions the brothers receive the names of *Kābīl* and *Hābīl* respectively. Sometimes Cain is called

¹ See *The Story of Ahikar*, by Conybeare, Rendel Harris, and Agnes Smith Lewis (Cambridge, 1913), p. lxviii.

² Migne, *Patr. Lat.* clvii. 674; quoted by Dr. D. B. Macdonald in *Enc. of Islam*, s.v.

Kain, Kā'in, and Kāyin. Their tragic history is told in *Sūra* v. 30-35.

And relate unto them the story of the two sons of Adam with truth. When they offered an offering (Corban) and it was accepted from one of them and not accepted from the other, (Cain) said, I will assuredly kill thee. (Abel) said, God only accepts from the Pious. If thou stretchest against me thy hand to kill me, I am not stretching my hand against thee to kill thee. Verily I am afraid of God, the Lord of Eternity. Verily I desire that thou shouldst bear my iniquity and thy iniquity. Then thou shalt be one of the Companions of the Fire (of Hell). And that is the reward of the transgressors.

Then his soul suffered him to kill his brother. So he killed him. Thus he became one of those who perish. Then God sent a raven scratching in the earth to show him how to hide the shame of his brother. He said, Oh, woe to me, am I unable to be like this raven that I may hide my brother's shame? Then he became one of those who repent. For the sake of that We wrote to the Children of Israel that whoever kills a soul without a soul (having been slain), or without iniquity (having been committed) in the earth, shall be as if he had killed all mankind; and whoever gives life to a soul, then it is as if he gave life to all mankind.

This last statement of the Koran is practically identical with one in the Mishna Tractate Sanhedrin iv. 5b.

The legend of the raven which suggested to Cain how to dispose of his brother's corpse is also to be found in Jewish writings. For example, in the *Pirkê de Rabbi Eliezer* (ed. Friedlander, page 156), the following occurs:—

A raven (came), one of its fellow birds was dead (at its side). (The raven) said: I will teach this man what to do. It took its fellow and dug in the earth, hid it and buried it before them.

In the Jewish source the mode of burial is shown to Adam. That is the only difference. And although the date of the composition of *Pirkê R. Eliezer* is placed *circa* 750 A.D., it is none the less likely that Mohammed borrowed the story from earlier Jewish oral lore.

CALEB.

Caleb, one of the spies sent to the Promised Land who brought back a good report (Num. xiii. 6). Although Mohammed does not give his name in the Koran, he shows that he was acquainted with the exploits of Caleb and Joshua (*q.v.*). Mohammed's account agrees substantially with that in the Bible. Moses commissioned certain men to reconnoitre.

Oh my people, enter the Holy Land which God has decreed you, and turn not your backs lest ye be overthrown and perish. They said, Oh Moses, verily in it is a race of giants, and verily we will not enter it until they go away from it. So if they go away, then we will enter it. Two men of those who feared (God), to whom God showed favour, said, Enter upon them by the gate. Then when ye have entered it ye shall be victorious. So in God put your trust, if ye be true believers (v. 24-26).

CANAAN.

Canaan, the son of Ham, is supposed to be the person spoken of in the Koran (*Sūra* xi. 44). According to the Koranic version, when Noah advised his family to embark in the Ark, one of his grandsons refused, saying he would take refuge on one of the mountains. He did so, and was drowned (see *Noah*).

CHRIST.

In the Koran, Mohammed calls Jesus *Al-Masīh*, that is, The Christ, although he does not subscribe to the Doctrine of the Divinity, but places Jesus on a level with other prophets. See *Jesus*.

DANIEL.

The name Daniel nowhere occurs in the Koran, but it has been argued that the puzzling phrase "the Companions of the

Ditch" (*Ashāb al-Ukhdūd*, lxxxv. 4 *et seq.*) refers to Daniel and his friends (Daniel, chap. iii.).

Cursed the masters of the ditch of the fuel-fed fire,
When they sat around it witnesses of what they inflicted
on the believers!

Daniel's name in Mohammedan traditions is Dāniyāl.

DAVID.

David, King of Israel, is several times mentioned in the Koran under the name of *Dā'ūd*. For his celebrated encounter with the Philistine giant, see under *Goliath*.

David was endowed with wisdom like his illustrious son Solomon (*q.v.*). We are told in *Sūra* ii. 252:—

And God gave him the kingdom and wisdom, and taught him what He willed.

And again in *Sūra* xxvii. 15:—

And We gave David and Solomon knowledge.

And again in *Sūra* iv. 161:—

And We gave David the Psalms (*Zabūr*).

So also in xvii. 57.

Mohammed was acquainted with the following sections of the Bible, at least by name:—the Law of Moses (*Taurāt*=Torah); the Gospel (*Anjīl*=*εὐαγγέλιον*); the Psalms (*Zabūr*); and no doubt the Wisdom Literature (*Hikmah*=Hochmah). There is one direct quotation from the Psalms in the Koran (in *Sūra* xxi. 105):—

And now since the Law was given, have We written in the Psalms that "My servants, the righteous, shall inherit the earth!"

The quotation is from Psalm xxxvii. 29. There are also other Koranic verses which resemble Biblical ones, *e.g.* (in *Sūra* xxii. 46):—

And verily, a day with the Lord is as a thousand years.
which at once suggests Psalm xc. 4 and II. Peter iii. 8.

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In *Sūra xxxviii.* 16-28, which follows below, there is further evidence of Mohammed's knowledge of biblical history. He had obviously been told the story of the Prophet Nathan (II. Samuel xii.), who denounced David for having taken into the royal harem Bathsheba, the wife of Uriah the Hittite.

Be patient over what they say, and remember Our servant David, a man strong of hand, who repented. We constrained the mountains to sing praises with him at sunset and at sunrise; and the birds in flocks returning to him. And We strengthened his kingdom, and gave him wisdom and decisive speech. And has there come to thee the story of the two pleaders when they mounted the walls of the *Mihrab*?¹ When they entered in upon David, he was afraid of them. They said, Be not afraid. We are two litigants. One of us has wronged the other. Judge therefore between us with truth, and be not unjust, but guide us to the right way. Verily this my brother had nine and ninety ewes, and I had but a single ewe. And he said, Apportion her to me. And verily he forced me in the decision. (David) said, He has indeed wronged thee in asking thy ewe along with his ewes. And verily many associates do one another wrong except those who believe and do righteous deeds, and few indeed are they! And (David) perceived that We had tested him. Then he asked pardon of his Lord, and prostrated himself and repented. Therefore We forgave him that. And verily he shall have a high rank with Us, and an excellent retreat (in Paradise). Oh, David! Verily We have made thee a Caliph² in the earth. So judge between men with truth, and follow not thy passions lest they lead thee away from the path of God. Verily, for those who wander away from the path of God there is a grievous punishment in that they have forgotten the Day of Reckoning. And We have not created the heavens and the earth and what is between them for nought. That is the opinion of those who are infidels; and woe unto those who are infidels because of the Fire (of Hell). Shall We treat those who are believers and do righteous deeds like the transgressors? Shall We treat the Pious like the impious? A blessed Book³ We sent down to thee, that people might meditate its signs (or verses), and that those who have intelligence might remember it (*xxxviii.* 16-28).

¹ Private apartment; also, more generally, the niche in a mosque towards which prayer is made.

² Vicegerent (*Khalifa*). So also Adam, see above page 33.

³ The Psalms. So Nöldeke.

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God gave David other wondrous gifts. He is said to have been the inventor of coats of mail.

And We gave David from Us excellence. Oh mountains, sing with him, and (also) ye birds! And We softened for him the iron, (saying) Make coats of mail, and arrange their plates. And work righteously. Verily I am discerning what ye do (xxxiv. 10).

And We constrained the mountains and the birds to join David in Our praise. Our doing was it! And We taught him the art of making armour for you to defend you from your adversity. Then are ye thankful? (xxi. 79-80).

David's judgment, however, was no match for that of his son. See under *Solomon*.

Carra de Vaux, in his article on *Dā'ūd*, in the *Encyclopedia of Islam*, combines v. 82 and ii. 61, and asserts that David punished Sabbath-breakers by changing them into monkeys ("scouted apes"). But there seems to be no warrant for this assumption. A better connexion is to be had by associating v. 82 with v. 65 (both in the same chapter), as follows.—

Those of the children of Israel who disbelieved were cursed by the tongue of David and Jesus the son of Mary. This was because they rebelled and transgressed (v. 82).

They whom God has cursed, and with whom He has been angry . . . some of them has He changed into apes and swine (v. 65).

In both of these there is an apparent reference to the story of Jesus and the Gadarene swine (Matthew viii. 30 *et seq.*). It is, however, difficult to see what part was played by David. The mention of people being changed into apes is found in two other cases in the Koran (ii. 61 and vii. 163-166).

And ye know of those of you who transgressed on the Sabbath, for We said, Be ye scouted apes! (ii. 61).

But when they proudly persisted in that which was forbidden, We said to them, Be ye scouted apes! (vii. 166).

These two instances seem to go together. They are both cases of Sabbath-breakers being punished for their transgressions. They are both inserted in the story of Moses (*q.v.*). This is, of course, but natural, since they both deal with the Mosaic Sabbatic Law. The reference to apes in connexion with the story of the wanderings of the children of Israel in Sinai may be a fragment of local folk-lore.⁴ It is certainly suggestive that in the recent excavations in Sinai several sandstone figures of baboons (the emblem of the Moon deity) were unearthed. Is it not possible that the legend grew around these queer figures which seemed to represent petrified human beings? Illustrations of these baboons are given in Lina Eckenstein's *History of Sinai*, page 11.

DEVIL, THE.

The personal name given to the Devil in the Koran and the Traditions is *Iblīs*, which seems to be a corruption of the Greek *διάβολος* (*Diable*=Devil). At other times he is called *Al-Shaitān* (Satan). He was the rebellious angel in Paradise. When God created Adam, all the hierarchy of angels were requested to show allegiance to the new creation. The only one who refused was *Iblīs* (see *Adam*). As a result he became the Enemy of God (*Adūwū Allāh*). The reason why *Iblīs* would not acknowledge Adam was because he was created from a nobler element, namely fire.

Nobler am I than he; me hast Thou created of fire; of clay hast Thou created him (vii. 11).

This idea seems to have arisen from the verse in one of the Psalms (civ. 4):—

Who maketh winds His messengers (angels);
His ministers a flaming fire.

⁴ It is not out of place to recall here the persistent tradition that Mohammed, along with his son-in-law 'Alī, actually visited the famous Greek Convent of St. Catherine at Mount Sinai, and granted the monks there an immunity contract. The parchment, now lost, was said to bear the impress of the Prophet's hand. That it ever existed is doubtful.

EBEDMELECH.

Ebedmelech, the Ethiopian eunuch who was instrumental in rescuing the prophet Jeremiah from the dungeon into which he had been cast (Jer. xxxviii 7 ff.) is not named in the Koran, although he is generally supposed to be the person referred to in *Sūra* ii. 261.

Or like him who passed by a city which was laid waste even to its foundations, and said, How could God give life to this after its destruction? Then God caused him to die for a hundred years. Thereafter He resurrected him, and said, How long hast thou tarried? He said, I have tarried a day or part of a day. (God) said, Nay, thou hast tarried a hundred years. Now look on thy food and thy drink, they are not yet consumed; and look on thine ass; and that We might make thee a sign (We have done this). And look on the bones how We raise them, and thereafter cover them with flesh. Then when it was made clear to him he said, I know that God over all things is powerful.

This Koranic story is also associated by Arab commentators with other biblical personages such as Jeremiah, Ezra, and Nehemiah. It is not easy to trace the origin of this legend. No doubt it has some connexion with the passage in Nehemiah ii. 12, *et seq.* Arab writers, in interpreting the above quotation from the Koran, say that when the prophet, whoever he was, came riding past the ruins of Jerusalem after the Babylonian Invasion, he doubted in his mind of the possibility of God's repairing the extensive devastations wrought by the enemy. Accordingly, like Rip Van Winkle in later days, he remained unconscious for a decade. When he awoke he found the food he had brought with him still fresh and wholesome, but his ass was a heap of bones and putrid flesh. Then as a sign God breathed into the bones the breath of life and brought the dead animal back to its pristine state.

EBER.

Eber, the reputed ancestor of the Hebrews (Gen. x. 21) is by some considered to be represented in the Koran under the

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name of the prophet Hūd, but this identification is no longer in favour. The Arabic equivalent of the Hebrew Eber is 'Ābir, which is to be found in the Traditions. The name Hūd is actually used by Mohammed in the Koran when he is talking about the Jews in general (*e.g.*, ii. 105, 129, 134). The matter is, however, very problematical. The prophet Hūd was sent unto the tribe of 'Ād, who, however, refused to listen to his exhortations, and were accordingly punished for their infidelity by a thunderstorm. Chapter xi. of the Koran is called by his name.

ELIEZER.

Eliezer, the major-domo of the patriarch Abraham (Gen. xxiv. 2), is not mentioned in the Koran by name, unless the conjecture that the name Āzar (xi. 74) is his, be correct. The verse runs as follows:—

(Remember) when Abraham said to his father Āzar, Dost thou take images for Gods?

In this case he takes the place of Abraham's father, the Biblical Terah (*q.v.*).

ELIAS.

Elias, or Elijah, appears on two occasions in the Koran. His name therein is *Ilyās*, although once Mohammed employs the form *Ilyāsīn* for the sake of the rhyme (xxxvii. 130). It will be seen from the words quoted below that Mohammed knew something of the celebrated contest on Mount Carmel between Elijah and the Baal-worshippers (I. Kings, xviii.).

And verily Elias was one of those sent;
When he said to his people, Fear ye not (God)?
Do ye call upon Baal and forsake the finest of
Creators?
God is your Lord and the Lord of your fathers formerly.

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But they regarded him as an impostor, and verily they shall be doomed, except the servants of God who are faithful. And We left (this) for him among posterity:

Peace be upon Elias! Thus do We reward the well-doers, for he was one of Our believing servants (xxxvii. 123-132).

And Zachariah, John, Jesus, and Elias: all were just persons (vi. 85).

Elias is also identified with *al-Khidr*, the Immortal (see under *Moses*, p. 96). It is to be noted that Mohammed uses the New Testament forms of the names of Elijah (Elias) and Jonah (Jonas), namely *Ilyās* and *Yūnus*. This suggests borrowing from Christian rather than from Jewish sources (see Bell: *The Origin of Islam in its Christian Environment*).

ELIJAH, see Elias.

ELISHA.

Elisha, the Prophet, is twice spoken of in the Koran under the name of *Alīsa'* or *Alyasa'*.

And (remember) Ishmael and Elisha and Dhu'l-Kifl;¹ and they were all good (xxxviii, 48).

And (remember) Ishmael and Elisha and Jonah and Lot; and all of them We preferred above all the world (vi. 86).

Elsewhere (in the *Moslem World*, July, 1927) I have advanced the argument that Elisha is on two other occasions mentioned in the Koran, but under the name of *Idrīs*. These two passages are quoted under *Enoch* (q.v.).

ENOCH.

Enoch is generally supposed to be represented in the Koran under the name of *Idrīs*, which is found twice.

Remember *Idrīs* in the Book, for he was a righteous man, and a prophet. And We raised him to a high place (xix. 57).

¹ For *Dhu'l-Kifl* see under *Job*.

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And Ishmael and Idrīs and Dhu'l-Kifl; all were patient ones. And We caused them to enter into Our mercy; for they were of the righteous (xxi. 85).

The phrase "We raised him to a high place" has been interpreted to mean "We made him immortal," or equal to the description of Enoch's death in Genesis (v. 24), "and he was not; for God took him." But this identification is not quite satisfactory. I have elsewhere brought forward arguments to demonstrate that Idrīs is one and the same as Elisha (*q.v.*).

EVE.

Eve, the Mother of Mankind, appears incidentally in the story of Adam (*q.v.*). Her name in Moslem writings is *Hawwā*, which is similar to the Hebrew *Havvāh*.

He (i.e., God) it was who created you of one soul and made from him his spouse, that he might dwell with her. Then when he had known her, she carried a light burden, and so she went about. Then when it became heavy, they called to God their Lord, If Thou givest us a healthy child we will indeed be grateful. Then when He gave them a healthy baby, they worshipped other gods, in return for what He had given them (vii. 189-190).

Later Traditionists assert that after their expulsion from the Garden of Eden, they wandered on pilgrimage to Mecca, where Eve afterwards died and was buried. Her grave (more than a hundred feet in length) was long pointed out by the pious with all credulity.

EZEKIEL.

Ezekiel is not actually mentioned in the Koran, although his famous Vision of the Valley of Dry Bones (Ezek. xxxvii. 1-10) has left an impression on one Koranic passage.

Hast thou not considered those who went out from their dwellings, and they were thousands, through fear of death?

Then God said to them, Die. Thereafter He gave them life again. Verily God is gracious unto man, but the majority of men do not give thanks (ii. 244).

In Arab traditions Ezekiel is called Hizkîl ibn Bûrî.

EZRA.

Ezra appears in the Koran under the name of '*Uzair*.'

And the Jews say Ezra is the son of God; and the Christians say the Messiah is the son of God. This is their assertion by their mouths. They imitate the assertion of those who were unbelievers in former times. God do battle with them! How they are led astray! (ix. 30).

It is difficult to trace the reason for this queer statement made by Mohammed. Among the Jews Ezra, as leader of the Men of the Great Synagogue, certainly played an important part in the editing of the Jewish Scriptures, but so far as is known, no Jewish sect, however heterodox, ever held such an extreme opinion as is herein imputed to them.

“The Jews say Ezra is the son of God.” The only known occurrence of this statement is to be found here in the Koran. If the idea did not originate in Mohammed's own mind, it is obviously a slanderous accusation against the Jews, made by enemies, perhaps the Samaritans, who hated Ezra most bitterly because he changed the sacred law and its script. Indeed, Gaster has pointed out (in his article on the Samaritans in the *Encyclopædia of Islam*) that Mohammed seems to have made several borrowings from the Samaritans, which have hitherto been unrecognised. May not this be another instance?

In the eyes of the Samaritans, Ezra had acted presumptuously. He had changed the old divine script—still used and revered by the remnant of the Samaritan community—for the Aramaic script. He had acted as if he were God Himself or the Son of God. The Samaritans accused the Jews of following Ezra and accepting his new edition of the sacred text. They not only accused the Jews of altering the sacred script, but of interfering with the text. Gaster sees in this

the origin of Mohammed's conception of *Tahrīf*, or the doctrine of the corruption of the Holy Scriptures by the People of the Book. For example, in Sura iv. 48: "Among the Jews are those who displace the words of their Scriptures."

Note.—The present writer's theory has been published in the *Moslem World*, July, 1929, pp. 303-306.

Ezra is also stated by some commentators to be the person spoken of in Sura ii. 261 (see *Ebedmelech*).

GABRIEL.

Gabriel, the Archangel, is mentioned several times in the Koran. In the history of Mohammed's religious experiences he figures prominently. His Arabic name is *Jabrā'il*, or *Jibrīl*. He is the Angel of Inspiration, the Divine Messenger, the Transmitter of the Koran from Heaven to Earth.

This is the Word of a noble messenger endued with power¹ having influence with the Lord of the Throne, obeyed there and faithful to his trust (lxxx. 19-21).

(The Koran) is no other than a revelation revealed to him (i.e., Mohammed). One terrible in power¹ taught it him, endued with wisdom (liii. 4 ff).

In another passage Gabriel is apparently designated as the Holy Spirit.

Say, the Holy Spirit brought it (i.e., the Koran) down from thy Lord in truth to establish those who believe and as guidance and glad tidings to the Moslems (xvi. 104).

Say, Who is the enemy of Gabriel? . . . for verily he brought down (the Koran) upon thy heart by permission from God, a confirmation of what was before, and guidance and glad tidings to the believers. Who is an enemy to God and His angels and His Apostles and Gabriel and Michael? Verily God is an enemy to the unbelievers (ii. 91-92).

¹ In Hebrew the name Gabriel means Divine Power.

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And if ye conspire against him (i.e., Mohammed), then verily God is his protector, and Gabriel and every righteous man among the Faithful, and the angels are his helpers, besides (lxvi. 4).

Some slight knowledge of the part played by Gabriel in the Story of the Annunciation as told by Luke (i. 19) may have reached Mohammed in an indirect way (see under *Mary*).

GIDEON.

Gideon is nowhere mentioned in the Koran, but a trace of his bold campaign against the Midianites is discernible in *Sūra* ii. 250, where the celebrated testing of his warriors by the riverside (Judges vii.) is incorporated by Mohammed into an account of Saul's war against the Philistines (see under *Saul*).

GOLIATH.

Goliath, of Gath, the Philistine giant slain by David (I. Samuel xvii.), is mentioned in the Koran under the name of *Jālūt*. The incidents in the Philistine campaign are recorded in *Sūra* ii. Israel quaked before the gigantic strength of their enemy.

They said, There is no strength to us to-day against Goliath and his hosts (ii. 250).

Nevertheless, urged on by their king (see *Saul*), they advanced to the attack.

And when they fought against Goliath and his forces, they said, Oh our Lord, pour upon us patience, and establish our feet, and help us against the infidel people. Then they overcame them by the permission of God. And David slew Goliath (ii. 251-2).

See under *David*.

HAMAN.

A very curious anachronism occurs in the Koran in connection with this personage. Haman, the vizier of King Ahasuerus, and the villain of the Book of Esther, is represented as the vizier of Pharaoh and the opponent of Moses. How the confusion arose it is impossible to state. A similar historical error is also perpetrated in the Talmud, where Pharaoh's advisers are stated to be Balaam, Job, and Jethro.

Haman's story will be found under *Moses*, pp. 97-98, 100.

ISAAC.

Isaac, the Patriarch, is on several occasions mentioned in the Koran under his Arabic name of *Ishāk*. His birth was foretold to his parents by angelic visitors (see under *Abraham* and *Sarah*).

His (i.e., Abraham's) wife was standing, and she laughed. Then We announced to her about Isaac, and after Isaac, Jacob. She said, Oh woe is me! shall I bear a son when I am old and this my husband is an old man? (xi. 74).✓

And We announced to him (i.e., Abraham) Isaac, a righteous prophet. And on him and on Isaac We bestowed Our blessing (xxxvii. 112-113)✓

We bestowed on him Isaac and Jacob, and each of them We made a prophet (xix. 50).

We also gave him Isaac and Jacob as a further gift, and We made all of them righteous (xxi. 72).

And We gave him Isaac and Jacob, and guided both aright (vi. 84. See also xxix. 27).✓

Amongst Mohammedan writers there has arisen the opinion that, when Abraham was called upon by God to sacrifice his son, he took with him to the place of sacrifice not Isaac but Ishmael. The reason why Ishmael has been so chosen by the Arabs was because the tribes of Arabia are generally claimed as descendants of Ishmael, while the Jews are, of course, of the family of Isaac. But there is no definite statement in the

Koran that countenances this Moslem belief. In fact, the Koranic tradition on this point is quite in agreement with the Biblical one. The passage in question which deals with the sacrifice (xxxvii. 101 *et seq.*) is quoted under *Abraham*, pp. 20-21.

ISHMAEL.

Ishmael appears in the Koran under his Arabic name of *Ismā'il*. He is early associated with his father Abraham. For example, he is commanded by God to cleanse the precincts of the Kaaba at Mecca.

And We covenanted with Abraham and Ishmael that they should cleanse My House for those who circumambulate it, and for the zealous ones (ii. 119).

He also assisted his father in the erection of the Holy House.

And Abraham raised the foundations of the House, along with Ishmael (ii. 121).

And remember Ishmael and Elisha and Dhu'l-Kifl; and they were all good (xxxviii. 48).

And (remember) Ishmael and Elisha and Jonah and Lot; and all of them We preferred above all the world (vi. 86).

And Ishmael and Idris and Dhu'l-Kifl; all were patient ones. And We caused them to enter into Our mercy; for they were of the righteous (xxi. 85).

And remember Ishmael in The Book; for he was true to his promise, and was an apostle and a prophet; and enjoined prayer and almsgiving on his people, and was well-pleasing to his Lord (xix. 55-56).

See further under *Elisha*.

Ishmael, as the reputed ancestor of the Arab tribes, has been substituted for his brother Isaac by Moslem theologians in the incident of the sacrifice mentioned in chapter xxii. of Genesis. Although the Koran refers to this sacrifice, it does not actually state that the son was Ishmael (see under *Abraham* and *Isaac*).

ISRAEL.

Israel, the Patriarch, under his Arabic name of *Isrā'īl*, is only once definitely mentioned in the Koran. Elsewhere he passes under his other name of *Ya'kūb*, or Jacob (*q.v.*).

All foods were allowed to the children of Israel except what Israel made taboo unto himself, before the Law was sent down (iii. 87).

This is a reference to Genesis xxxii. 32, which gives the origin of the Jewish custom of refraining from the eating of "the sinew that shrank," the *nervus ischiadicus*.

JACOB. See also **Israel.**

Jacob, the Patriarch, is mentioned in the Koran along with his father and grandfather.

And remember Our servants Abraham and Isaac and Jacob, men of might and vision (xxxviii. 45).

And Abraham bequeathed to his sons, and Jacob (likewise) . . . Were ye witnesses when Jacob was dying, when he said to his sons, What will ye be serving after me? They said, We will serve thy God, and the God of thy fathers, Abraham, and Ishmael, and Isaac, as one God, and we are resigned unto Him (ii. 126-127). See *Abraham*; *Ishmael*; and *Isaac*.

This is based on Jacob's last words to his twelve sons before his death (Genesis xlix.). His birth is foretold by the heavenly messengers to Abraham and Sarah at the time when they announce to the parents the gift of Isaac. There is no mention at this point of Ishmael.

We announced Isaac to her (i.e., Sarah); and after Isaac, Jacob (xi. 74).

If we took the Koranic accounts literally, it would almost seem as if Jacob were the son of Abraham, and younger

brother of Isaac. But there is no reason to assume from this that Mohammed was unaware of the actual relationship.

We bestowed on him (i.e., Abraham) Isaac and Jacob; and each of them We made a prophet (xix. 50).

JEREMIAH.

Jeremiah is known as *Irmiyā*, or *Armiyā*, or *Ūrmiyā* in Mohammedan traditions. His name is not found in the Koran. For long it was thought that the passage in Sura ii. 261 described an episode in his life. But it is more usual now to attribute it to Ebedmelech, the Ethiopian Eunuch who was such a faithful friend of Jeremiah (Jeremiah xxxviii. 7 *et seq.*). It is also possible to associate it with Ezra or Nehemiah (Nehemiah ii. 12 *et seq.*). See *Ebedmelech*.

JESUS.

Perhaps in no other instance in the whole of the Koran is the unreliability of Mohammed's scriptural knowledge more manifest than in the many references therein to Jesus. It is not an easy matter to disentangle from these scattered passages the exact development within Mohammed's mind of the position of Jesus. The sources of the Koranic passages which speak of the latter are not altogether in agreement with the New Testament narrative. They come rather from apocryphal or heretical gospels. It will ever remain a most regrettable fact that the great Arabian prophet received his ideas of Christianity from unorthodox communities. This is most of all apparent in the false conception he acquired of the Christian doctrine of the Trinity, which he always characterised as downright polytheism. In fact his main argument against Christianity was based on this misconception.

The proper name given to Jesus in the Koran and in later Arabic writings is *ʿĪsā*, which may be a linguistic form of the Syriac *Yeshūʿ*, or else may have arisen from the name of Esau which was applied to him by the Jews in contempt. But

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Mohammed also refers to him as *al-Masīh* (The Messiah) and *Ibn Maryam* (The Son of Mary), as well as by other titles of theological import. He regarded him as a prophet (*nabī*) and an apostle sent from God (*rasūl*).

And We gave Jesus the son of Mary manifest signs, and strengthened him with the Holy Spirit ¹ (ii. 81).

He is also termed The Word (*Kalimat'ullāh*=ὁ λόγος τοῦ θεοῦ)

When the angel said, Oh Mary, verily God will give thee glad tidings through a Word from Himself, his name (shall be) the Messiah Jesus the son of Mary, honourable in this world and in the next, and one of those who draw near (to God). And he shall speak to men in the cradle, and in his manhood, and he shall be of the Righteous. . . . And (God) will teach him the Book and the Wisdom and the Law and the Gospel, and (make) him an apostle to the children of Israel (saying), Verily I have come to you with a sign from your Lord; for I will create for you from clay as it were the figure of a bird. Then I will breathe into it, and it shall become a bird by the permission of God. And I will heal him who was born blind, and the leprous man, and I will give life to the dead by the permission of God. And I will prophesy unto you what ye shall eat and what ye shall store in your houses. Verily in this will be a sign to you, if ye be true believers. And I am fulfilling the Law which was before me, and there is now allowable unto you part of that which was forbidden you, and I have come to you with a sign from your Lord. So fear God, and obey me. Verily God is my Lord and your Lord. So serve Him. This is the straight way. Then when Jesus perceived their unbelief, he said, Who will be my helpers towards God? The Apostles said, We will be the Helpers of God. We believe in God and testify that we are Muslims. Oh, our Lord, we believe in what Thou hast sent down, and we have followed Thy apostle. So write us along with those who testify. And (the Jews) devised (against him), and God devised (against them), and God is the best of Devisers. When God said, Oh Jesus, verily I will cause thee to die, and I will raise thee up unto Me, and free thee from those who disbelieve, and I will place those who follow thee above those who disbelieve until the Day of Resurrection. Thereafter, unto Me art thou returning. Then I will judge between you concerning what you are disagreeing about. Then as for those who disbelieve,

¹ Arab commentators equate the Holy Spirit with the Angel Gabriel (*q.v.*).

then I will punish them with a grievous punishment in this world and in the next, and there shall be none to help them. And as for those who believe and do righteous actions, then He will give them their reward. And God does not like evil-doers. These signs and this wise admonition we declare unto thee. Verily the likeness of Jesus with God is as the likeness of Adam. He created him dust. Thereafter He said to him, Be, and he was (iii. 40-41; 43-52).

The miracle here recorded of Jesus' turning a clay bird into a real one is one of the legends to be found likewise in the New Testament Apocrypha, in the Gospel of the Infancy (chap. xv.). Longfellow employs the same theme in his "Golden Legend," where he represents Jesus at play with his schoolfellows.

Jesus:—"The shower is past. Let us play,
And make some sparrows out of clay.
Down by the river's brim.

.
Look! Look! how prettily I make
These little sparrows by the lake
Bend down their necks and drink!
Now will I make them sing and soar
So far, they shall return no more
Unto this river's brink."

Hilaire Belloc also introduces it into one of his poems about Jesus:

"He made Him small fowl out of clay,
And blessed them till they flew away:
Tu creasti, Domine."

Mohammed classified Jesus along with the patriarchs and prophets of Israel. He allowed him no pre-eminence beyond teaching that his revelation surpassed the message of the earlier prophets, just as his own (Mohammed's) revelation surpassed that of Jesus in turn. He considered that Jesus never claimed to be the Son of God, and that this was a later falsification of his doctrines made by his followers.

It beseemeth not a man that God should give him the Book and the Wisdom, and the Gift of Prophecy, and that then he should say to his followers, Be ye worshippers of me as well as of God; but rather, Be ye perfect in things pertaining to

God, since ye know the Book and have studied deep. . . . Say, We believe in God and what has been sent down to us, and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses, and Jesus, and the prophets from their Lord. We do not distinguish anyone of them, and to Him we are resigned (Muslims). And whoever follows a religion other than Islam, then it shall not be accepted from him, and he shall be in the next world of those who are lost (iii. 73, 78-79).

Mohammed was a Calvinist before the days of Calvin.

And in their unbelief, and in their speaking against Mary a great scandal, and their saying, Verily we have killed the Messiah Jesus the son of Mary, an apostle of God. But they did not kill him, nor did they crucify him, but he was represented to them (by one in his own likeness). And verily those who disagreed regarding him were in doubt as to this, nor had they any knowledge of it, unless the pursuit of an opinion. And they did not kill him actually. But God raised him up to Himself. And God is Illustrious, and Wise. And (there shall not be) of the People of the Book except those who believe in him before his death, and on the Day of Resurrection he shall be a witness against them (iv. 155-157).

Mohammed's idea of the Crucifixion was similar to that entertained by certain of the heterodox sects in the early Christian centuries. According to the Basilidians and other Gnostics, Jesus was not actually crucified, but his place was taken by Simon the Cyrenian, who resembled him. Others claimed that Judas Iscariot was the substitute.

Jesus was taken up to the third heaven by the angels. 'Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus, that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled and answered: "Thou, Lord, art our Master: hast thou now forgotten us?" And he, smiling, said: "Now are ye foolish that know not me to be Judas Iscariot!" And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus.'

‘ After trial before Herod and Pilate, Judas was crucified on Calvary instead of Jesus.’

The extract is from a translation of *The Gospel of Barnabas* by Lonsdale and Laura Ragg, Oxford, 1907, pp. 471 *et seq.*

Another “ stumbling-block ” in Mohammed’s path was the Trinity, which he understood as being the worship not of One God but of three. It is usually asserted that he was misled by the heresy of some Christian sectarians who taught that the Trinity was composed of three—the Father, Jesus, and Mary. Mohammed denounced Christians as tritheists, or as he terms them “ Those who give partners to God.” And the central creed of Islam condemns the conception of the Fatherhood of God.

Say, God is One. He begetteth not, nor is He begotten, and there is no one like unto Him (cxii.).

Sole Maker of the Heavens and of the Earth! how when He hath no consort, should He have a son? He hath created everything, and He knoweth everything (vi. 101).

Oh, people of the Book, do not exceed the bounds in your Faith, and do not say concerning God unless the truth. Verily the Messiah Jesus, the son of Mary, is the Apostle of God, and His Word, which He conveyed into Mary, and a spirit from Him. So believe in God and His Apostles, and do not speak of a Trinity. Forbear. It were better for you. Verily God is but One God. Far be it from Him that He should have a Son. To Him is what is in the heavens, and what is in the earth, and God is a sufficient Agent. The Messiah does not disdain to be a servant of God, nor do the angels who approach the Presence (iv. 169-170).

They have disbelieved who have said, Verily God is the Messiah the son of Mary. Say, And who obtains anything from God (otherwise), if He wish to destroy the Messiah the son of Mary and his mother and all who are on the earth? For God’s is the kingdom of heaven and earth and what is between them. He createth what He wishes, and God over everything is Almighty (v. 19-20).

They have disbelieved who have said, Verily God is the Messiah the son of Mary. And the Messiah said, Oh children of Israel, serve God, my Lord and your Lord. Verily

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whoever gives God a partner, God has forbidden him the Garden, and his dwelling shall be the Fire. And to the ungodly are no Helpers. They have disbelieved who have said, Verily God is the Third of Three. And there is no God except One God. And if they do not refrain from what they assert, those of them who disbelieve will be inflicted with a painful punishment. Will they not repent unto God and ask pardon of Him? And God is Forgiving, Merciful. The Messiah the son of Mary is no more than an apostle. Apostles were before him. And his mother, a true woman. They both ate food. Behold how We make manifest to them the signs, thereafter, behold, how they turn aside. Say, Will ye serve besides God what brings you neither harm nor profit? And God is the Hearer, the All-Knowing. Say, Oh people of the Book, be not exorbitant in your Faith as regards what is not the truth, nor follow the desires of people who have erred formerly, and have led many astray and have wandered from the straight path. Those of the children of Israel who disbelieved were cursed by the tongue of David and Jesus son of Mary. This was because they rebelled and transgressed (v. 76-82).

And when God shall say, Oh Jesus son of Mary, hast thou said to men, Take me and my mother for two gods instead of God? He shall say, Praise be to Thee! it is not for me to say what is not for me the truth. If I had said it, Thou wouldst have known it. Thou knowest what is in me, but I do not know what is in Thee. Verily Thou art the Knower of Secrets. I did not say to them unless what Thou didst order me; to worship God, my Lord and your Lord; and I was a witness unto them while I stayed amongst them. Then when Thou didst take me to Thyself, Thou hast become the Watcher over them. And Thou art a Witness unto everything (v. 116-117).

God had never left Himself without a witness. He had sent the prophets and apostles from the days of Adam down to the days of the Messiah, Jesus the son of Mary. Mohammed himself came to add the finishing touches. He regarded himself as The Seal of the Prophets (*Khātim al-Anbiyā*). The order of God's revelation was scriptural. "To each age its Book" (xiii. 38). The Jews, the Christians, and the Moslems in turn

received a written authority from The Most High. This was Mohammed's Law of Progressive Revelation, as follows:—

The Law (*Moses*).

The Gospel (*JESUS*).

The Koran (*MOHAMMED*).

We also caused Jesus the son of Mary to tread in their footsteps (i.e., of the prophets), confirming what was before him in the way of the Law. And We gave him the Gospel. In it is guidance and light confirming what was before it of Law, and a guidance and an admonition to the God-fearing, and that the people of the Gospel might judge concerning what God has sent down therein. And those who do not judge concerning what God has sent down therein, these are they who are evil-doers. And We sent down to thee the Book (i.e., the Koran) with truth, confirming what was before it of Scriptures (v. 50-52).

When God shall say to Jesus the son of Mary, Remember My favour towards thee, and towards thy mother, when I strengthened thee by the Holy Spirit, that thou shouldst speak to men in the cradle, and in manhood; and when I taught thee the Scriptures and Wisdom and the Law, and the Gospel, and when thou didst create the likeness of a bird from clay by My permission, then thou didst breathe into it and it became a bird by My permission; and thou didst cure the blind and the leper by My permission; and when thou didst bring forth the dead by My permission; and when I restrained the children of Israel from thee, when thou didst come with signs, and those who disbelieved said, This is nothing but manifest sorcery; and when I commanded the apostles (saying), Believe in Me and in My messenger, they said, We believe, and bear testimony that we are resigned (Muslims). When the apostles ² said, Oh Jesus son of Mary, is thy Lord able to send down unto us a table from heaven? he said, Fear God, if ye be true believers. They said, We wish to eat thereof, and that our hearts may rest at ease, and that we may know that thou hast spoken the truth, and we may be witnesses thereof. Jesus the son of Mary said, Oh God, our Lord, send down unto us a table from heaven to become a festival for us, to the first of us, and to the last of us, as a sign from Thee. And provision us, for Thou art the best of

² In the Koran the Apostles of Jesus are given the special name of *Hawārī*, a word imported from Ethiopian Christians, a translation of *ἀποστολος*.

Providers. God said, Verily I will send it down unto you, and whoever of you disbelieves after it, I will indeed punish him with a punishment such as I have punished no one else in creation with (v. 109-115).

The chapter of the Koran from which the above extract is taken is entitled The Chapter of the Table. The miracle of the Table is reminiscent of St. Peter's ecstatic vision of the great sheet let down from heaven with all manner of animals thereon (Acts xi. 5 ff.). But in Mohammed's mind there was also no doubt some slight knowledge of the Lord's Table, or Holy Eucharist. In the traditions, amongst the foods mentioned as being placed on the Table were several varieties of fish, which is no doubt a trace of the Ichthus or Fish Emblem of early Christian symbolism.

And the Jews say Ezra is the Son of God; and the Christians say the Messiah is the Son of God. This is their assertion by their own mouths. They imitate the assertion of those who were unbelievers in former days. May God resist them. How they are infatuated! They take their priests and their monks for Lords³ instead of God, and the Messiah the son of Mary (also), although they are ordered to worship One God only. There is no God but He. Far be that from Him which they associate (with Him). They seek to extinguish the Light of God by their mouths, but God willeth only to perfect His light, even although the unbelievers hate it (ix. 30-32). See under *Ezra*.

And when the son of Mary was set as an example, lo! thy people cried out thereat. And they said, Are our gods better, or he? They set it only for strife. Yea, they are a contentious folk. Verily he is none other than a servant, whom We favoured and set forth as an example to the children of Israel. And if We wished We could appoint from yourselves angels on the earth as successors. And he shall be a sign of the (last) Hour. So doubt not thereof, and follow Me. This

³ In Arabic the word *Rab*, or Lord, is only applied to God. The same cognate word in Hebrew was commonly used by the Jews when addressing their Doctors of the Law. The form Rabbi was also applied by the disciples to Jesus. It is this use of the word by Jews and Christians that has misled Mohammed to make the above statement.

is the straight path. And let not Satan divert you, verily he is to you a manifest enemy. And when Jesus came with evidences, he said, I have now come to you with Wisdom, and I will clear up for you a part of what ye differ concerning. So fear God and obey me. Verily God, He is my Lord and your Lord. So serve Him. This is the straight path (xliii. 57-64).

Then We caused Our Apostles to follow in their footsteps, and We caused Jesus the son of Mary to follow them. And We gave him the Gospel, and We put into the hearts of those who followed him, compassion and mercy; but as to the monastic state, they invented it themselves (lvii. 27).

And when Jesus the son of Mary said, Oh children of Israel, verily I am the apostle of God unto you, confirming the Law that was before me, and bringing good news of an apostle who shall come after me, whose name shall be Ahmed. . . . Oh, ye who believe! Be Helpers of God, as Jesus the son of Mary said to his apostles, Who will come to the help of God? The apostles said, We will be the Helpers of God (lxi. 6, 14).

In the above verse (lxi. 6), Mohammed contrives to insert in the Koran a prophecy of Jesus concerning his own coming. The name *Ahmed* is from the same verbal root as *Mohammed*, and somewhat similar in meaning. The supposed prophecy is usually understood to be based on the passage in St. John's Gospel which speaks of the promised Paraclete or Comforter (John xvi. 7). The Greek word for Comforter (Παράκλητος) is very much like another Greek word (Περικλυτός), which means *Praised*, and is the same in meaning as the name *Mohammed* or *Ahmed*. It has therefore been conjectured, I believe first of all by Father Maracci, that the Greek term in the Gospel narrative was confused, wittingly or unwittingly we cannot determine, with the other word which resembled it in form.

See an alternative explanation given in the *Moslem World*, January, 1922.

Incidental references are also made to Jesus in ii. 254 and vi. 85.

Some recollection of the parable of the ten virgins (Matt. xxv. 1-13) may lie behind the expression in *Sūra* lvii. 12:

On the Day when thou shalt see believers, men and women, with their light running on before them.

Another expression, even more reminiscent of the language of Jesus, occurs in *Sūra* vii. 38:

They (i.e., the unbelievers) shall not enter into Paradise until a camel shall pass into a needle's eye.

Cf. Matt. xix. 24; Mark x. 25; and Luke xviii. 25.

JETHRO.

Jethro, or Reuel, the priest of Midian, the father-in-law of Moses (Exod. ii. 18, iii. 1), is generally¹ held to be mentioned in the Koran under the name of Shu'aib, the prophet sent to Madian. The people refused to hearken, and as a result a violent earthquake overthrew their dwellings and destroyed the unbelievers. The story is four times related in the Koran in more or less the same version, xxvi. 176 ff.; xi. 85 ff.; vii. 83 ff.; and xxix. 35-6. The last is the shortest account, and is quoted here.

And unto Madian (We sent) their brother Shu'aib. He said, Oh my people, serve God, and expect the latter day, and sin not, acting corruptly in the land. But they treated him as an impostor. Then a storm from heaven assailed them, and in the morning they were found in their dwellings prostrate.

Part of the chain of Prophetic Tradition, or list of Prophets according to the Koran, is as follows: Noah, Hud (=Eber), Saleh, Abraham, Lot, Shu'aib (=Jethro), Moses.

Some interesting information on Shu'aib is given by Lina Eckenstein in her *History of Sinai*, pages 81-82.

¹ Only later commentators so identify him, and there is no foundation for it in the Koran (so Buhl in the *Encyclopedia of Islām*, art. *Shu'aib*).

JOB.

Job is numbered among the Chosen of God along with David, Solomon, Joseph, Moses, Aaron, Zacharias, John, Jesus, Elias, Ishmael, Elisha, Jonas, and Lot (vi. 84-86). In Arabic his name is *Aiyūb*. There are two main references to Job in the Koran under this name.

And (remember) Job, when he cried to his Lord, Verily evil has afflicted me, but Thou art the Most Merciful of those who show mercy. Then We heard him, and lightened the evil that was upon him, and gave him his family and the same again along with them¹ through Our mercy, and as a memorial to those who are True Worshippers (xxi. 83-84).

And remember our servant Job when he cried to his Lord, Verily Satan has smitten me with disease and pain. (We said) Stamp with thy foot. (A fountain arose miraculously.) This is to wash with; cool, and drinkable. And We gave him his family and the same again along with them¹ through Our mercy, and as a memorial to men of judgment. . . . Verily we found him patient. How excellent a servant, one who turned to Us was he! (xxxviii 40-44).

I have elsewhere² tried to prove that Job is also mentioned in the Koran under the descriptive title of *Dhu'l-Kifl* ("The Man with the Double Portion"), just as Jonah (*q.v.*), is mentioned both as *Yūnus* and as *Dhu'l-Nūn* ("The Man with the Fish"). If my reasons are sound, then this epithet fits Job admirably, for we are actually told in the Bible that "the Lord gave Job twice as much as he had before" (Job xlii. 10), *i.e.*, Job received a "double portion." This is also borne out by the statement in the two passages from the Koran quoted above: "We gave him . . . the same again along with them." The two passages that refer to *Dhu'l-Kifl* are as follows:

And Ishmael and Idris and *Dhu'l-Kifl*; all (are) patient ones (xxi. 85).

And remember Ishmael and Elisha and *Dhu'l-Kifl*; and (they) were all good men (xxxviii. 48). See also *Elisha*.

¹ This translation is given in accordance with my argument regarding the interpretation of *Dhu'l-Kifl*.

² In *The Moslem World*, October, 1926.

JOHN THE BAPTIST.

John the Baptist, the son of Zacharias and his wife Elisabeth, receives mention by Mohammed in several places. The miraculous announcement of his birth by the angel to Zacharias is told almost like the narrative in Luke. It is quoted under *Zacharias*. In Arabic John's name is *Yahyā*. Like the youthful Jesus he was dutiful to his parents, and noted for his piety and his purity.

(We said) Oh John, take the Book with power. And We gave him Wisdom while still a child, and mercy from Us, and purity; and he was pious and dutiful to his parents, nor was he proud nor rebellious. And peace (is) upon him on the day he was born, and on the day he shall die, and on the day he shall be raised to life (xix. 13-15).

JONAH.

Jonah, the prophet sent to preach against Nineveh. In Arabic his name is *Yūnus*. He has the distinction of having one of the chapters of the Koran named after him (*Sūra* x.), because he is mentioned towards the end of it.

Verily those against whom is decreed the word of thy Lord shall not believe, even although there come unto them every miracle, until they see the grievous punishment. And if it were not so, some city would have believed, and their faith would have profited them. Unless the people of Jonah; when they believed, We took away from them the punishment of shame in this world, and allowed them to enjoy for a time (x. 96-98).

Jonah is also known as *Dhu'l-Nūn* (The Owner of the Fish) or *Sāhib al-Hūt* (The Companion of the Fish), nicknames applied to him because of his being swallowed by the Whale. Under these sobriquets he appears in the Koran.

And (remember) the Owner of the Fish, when he went off in anger and imagined that We had no power over him. And he called out in the darkness (inside the whale), There is no God but Thee. Praise be unto Thee! Verily I have been

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one of the transgressors. Then We heard him and rescued him from affliction. Even so do We rescue the Faithful (xxi. 87-88).

Mohammed had received the general outline of the story of Jonah, as can be seen from the following extracts :

And verily Jonah was of the Apostles ; when he fled into the laden ship ; then lots were cast, and he was condemned. Then the fish swallowed him, and he was blameworthy. Then if he had not been of those who pray, he had remained in its belly until the Day of Resurrection. So We cast him on the naked (shore), and he was sick. And We caused to grow up over him a gourd-plant, and We sent him to a hundred thousand (persons) or more. Then they believed, whereupon We continued their enjoyments for a time (xxxvii. 139-148).

So wait patiently for the judgment of thy Lord, and be not like the Companion of the Fish when he called (to God) when in distress. If there had not reached him favour from his Lord, he would have been cast on the naked (shore) and put to shame. But his Lord chose him and made him of the Righteous (lxviii. 48-50).

There is an incidental reference to him in vi. 86.

And Ishmael and Elisha and Jonah and Lot ; and all of them We preferred above all the world.

JOSEPH.

Chapter xii. of the Koran is called *Sūra Yūsuf*, or Joseph's Chapter, because it contains an account of his story. This version of the Joseph Story, as given by Mohammed, is essentially based on the Bible, but it has a rather interesting variation in the incident of Potiphar's wife.

When Joseph said to his father, Oh my father, verily I have seen (in a dream) eleven stars and the sun and the moon ; I saw them bowing down to me. (Jacob) said, Oh my son, do not narrate your vision to your brethren, lest they devise a plot against you. Verily Satan is a manifest enemy unto man. And thus shall your Lord choose you, and teach

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you the interpretation of traditions, and fulfil His favour unto you and unto the family of Jacob, as He hath fulfilled it formerly unto your fathers Abraham and Isaac. Verily your Lord is Knowing and Wise. There was in the case of Joseph and his brethren a sign unto those who ask. When they said, Joseph and his brother (i.e., Benjamin) are dearer to our father than we, and we are in the majority. Verily our father is in a manifest error. Kill Joseph, or drive him to (another) land, and the face of your father will be lightened to you, and ye shall be afterwards a people of righteousness. One of them spake, saying, Kill not Joseph, but cast him into the depths of the well, and some travellers will take him up, if ye do this. They said (to Jacob), Oh father, why don't you entrust Joseph to us, since we are sincere counsellors? Send him with us to-morrow to amuse and play himself, and we are his guardians. (Jacob) said, It grieves me that you take him away, for I am afraid lest a wolf eat him, when ye are unmindful of him. They said, Indeed if a wolf eat him while we are in the majority, we shall be villains. Then when they had taken him away, they agreed to place him in the depths of the well. And We sent unto him (i.e., Joseph) a revelation (as follows), Thou shalt tell them of this their action and they shall not recognise (thee). And they came to their father in the evening, weeping. They said, Oh our father, we went racing with each other, and we left Joseph with our property, and the wolf ate him. Yet thou wilt not believe us, even if we speak truly. And they produced his shirt (stained) with false blood. (Jacob) said, Nay, your own minds have enticed you to this affair. But patience is becoming, and God's help is to be sought regarding what ye declare. And travellers came and sent one of their number to go down to draw water, and he let down his bucket and said, Good news! here is a youth! And they hid him as a piece of merchandise. But God knew what they did. And they sold him for a mean price, for a few dirhems, and they undervalued him. And he who bought him from Egypt¹ said to his wife, Honour his dwelling, perhaps he may profit us, or we may adopt him as a son. Thus did We prepare a place for Joseph in the land, and We taught him the interpretation of traditional lore. And God is able to effect His purpose, but the majority of men do not know it. √

And when he had reached his age of strength We bestowed on him judgment and knowledge; for thus do We recompense

¹ See *Potiphar*.

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the well-doers. And she in whose house he was, conceived a passion for him, and she shut the doors and said, Come hither. He said, God keep me! Verily my Lord has given me a good home, and the injurious shall not prosper. But she longed for him; and he had longed for her had he not seen a token from his Lord. Thus We averted evil and defilement from him, for he was one of Our sincere servants. And they both made for the door, and she rent his shirt behind; and at the door they met her lord. She said, What shall be the reward of him who would do evil to thy family, but a prison or a sore punishment? He said, She solicited me to evil. And a witness out of her own family witnessed, If his shirt be rent in front she speaketh truth, and he is a liar; but if his shirt be rent behind, she lieth and he is true. And when his lord saw his shirt torn behind, he said, This is one of your devices! verily your devices are great! Joseph, leave this affair! And thou (Oh wife), ask pardon for thy crime, for thou hast sinned.

And in the city, the women said, The wife of the Prince hath solicited her servant. He hath fired her with his love; but we clearly see her manifest error. And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said (Oh Joseph) shew thyself to them. And when they saw him they were amazed at him, and cut their hands (instead of their food), and said, God keep us! This is no man! This is none other than a noble angel! She said, This is he about whom ye blamed me. I wished him to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the despised. He said, Oh my Lord, I prefer the prison to compliance with their bidding; but unless Thou turn away their snares from me, I shall play the youth with them, and become one of the unwise. And his Lord heard him and turned aside their snares from him; for He is the Hearer, the Knower.

Yet resolved they, even after they had seen the signs (of his innocence), to imprison him for a time. And there came into the prison with him two youths. Said one of them, Methought in my dream that I was pressing grapes. And the other said, I dreamed that I was carrying bread on my head, of which the birds did eat. Declare to us the interpretation of this, for we see that thou art a virtuous person. (Joseph) said, There shall not come to you (in a dream) any food wherewith ye shall be fed, but I will acquaint you with its interpretation ere it come to pass to you. This is of that

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which my Lord hath taught me; for I have abandoned the religion of those who believe not in God and who deny the life to come. And I follow the religion of my fathers, Abraham and Isaac and Jacob. We may not associate aught with God. This is of God's bounty towards us and towards mankind; but the greater part of mankind are not thankful. Oh, my two fellow prisoners! are sundry lords best, or God, the Mighty. Ye worship beside him mere names which ye have named, ye and your fathers, for which God hath not sent down any warrant. Judgment belongeth to God alone. He hath bidden you worship none but Him. This is the right faith; but most men know it not. Oh, my two fellow prisoners! as to one of you, he will serve wine unto his lord; but as to the other, he will be crucified and the birds shall eat from off his head. The matter is decreed concerning which ye enquire. And he said unto him who he judged would be set at large, Remember me with thy lord. But Satan caused him to forget the remembrance of his lord. So he remained some years in prison.

And the King said, Verily I saw (in a dream) seven fat kine which seven lean devoured; and seven green ears and others withered. Oh, nobles, teach me my vision, if a vision ye are able to expound. They said, They are confused dreams, nor know we aught of the unravelling of dreams. And he of the twain who had been set at large, said, I will tell you the interpretation; let me go for it. Joseph, man of truth! teach us of the seven fat kine which seven lean devoured, and of the seven green ears and others withered, that I may return to the men, and that they may be informed. He said, Ye shall sow seven years as is your wont, and the corn which ye reap leave ye in its ear, except a little of which ye shall eat. Then after that shall come seven grievous years which shall eat what ye have stored for them except a little which ye shall have kept. Then shall come after this a year, in which men shall have rain, and in which they shall press the grape. And the King said, Bring him to me. And when the messenger came to Joseph, he said, Go back to thy lord, and ask him what meant the women who cut their hands, for my lord well knoweth the snare they laid. Then said the Prince to the women, What was your purpose when ye solicited Joseph? They said, God keep us! we know not any ill of him. The wife of the Prince said, Now doth the truth appear. It was I who would have led him into unlawful love, and he is one of the truthful. By this (said Joseph), may my lord know that I did not in his absence play him false, and that God guideth not the machinations of deceivers.

Yet I hold not myself clear, for the heart is prone to evil,
save theirs on whom my Lord hath mercy; for Gracious is
my Lord, Merciful.

And the King said, Bring him to me. I will take him for
my special service. And when he had spoken with him he
said, From this day shalt thou be with us invested with
place and trust. He said, Set me over the granaries of the
land, I will be their prudent keeper. Thus did We establish
Joseph in the land that he might house himself therein at
pleasure. We bestow Our favours on whom We will, and
suffer not the reward of the righteous to perish. And truly
the recompense of the life to come is better, for those who
have believed and feared God.

And Joseph's brethren came and went in to him and he
knew them, but they recognised him not. And when he had
provided them with their provisions, he said, Bring me your
brother from your father. See ye not that I fill the measure,
and am the best of hosts? But if ye bring him not to me,
then no measure of corn shall there be to you from me, nor
shall ye come near me. They said, We will ask him of his
father, and we will surely do it. Said he to his servants,
Put their money into their camel-packs, that they may
perceive it when they have returned to their family; haply
they will come back to us. And when they returned to their
father, they said, Oh, our father, corn is withholden from us.
Send, therefore, our brother with us and we shall have our
measure; and all care of him will we take. He said, Shall
I entrust you with him otherwise than as I entrusted you
with his brother? But God is the best Guardian, and of
those who shew compassion He is the Most Compassionate.
And when they opened their goods they found their money
had been returned to them. They said, Oh, our father, what
more can we desire? Here is our money returned to us.
We will provide corn for our families, and will take care of
our brother, and shall receive a camel's burden more of corn.
This is an easy quantity. He said, I will not send him with
you but on your oath before God that ye will, indeed, bring
him back to me, unless hindrances encompass you. And when
they had given him their pledge, he said, God is witness of
what we say. And he said, Oh, my sons, enter not by one
gate, but enter by different gates. Yet can I not help you
against aught decreed by God; judgment belongeth to God
alone. In Him put I my trust, and in Him let the trusting
trust. And when they entered as their father had bidden
them, it did not avert from them anything decreed of God;

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but it only (served to satisfy) a desire in the soul of Jacob which he had charged them to perform; for he was possessed of knowledge which We had taught him; but most men have not that knowledge.

And when they came in to Joseph, he took his brother to him. He said, Verily I am thy brother. Be not thou grieved for what they did. And when he had provided them with their provisions, he placed his drinking-cup in his brother's camel-pack. Then a crier cried after them, Oh, travellers! ye are surely thieves. They turned back to them and said, What is that ye miss? They said, We miss the Prince's cup. For him who shall restore it, a camel's load of corn! I pledge myself for it. They said, By God! ye know certainly that we came not to do wrong in the land and we have not been thieves. (The Egyptians) said, What shall be the recompense of him (who hath stolen it) if ye be found liars? They said, That he in whose camel-pack it shall be found be given up to you in satisfaction for it. Thus recompense we the unjust. And Joseph began with their sacks, before the sack of his brother, and then from the sack of his brother he drew it out. This stratagem did We suggest to Joseph. By the King's law he had no power to seize his brother, had not God pleased. We uplift into grades (of wisdom) whom We will. And there is One Knowing above everyone else endued with knowledge. They said, If he steal, a brother of his hath stolen heretofore. But Joseph kept his secret, and did not discover it to them. Said he (aside), Ye are in the worse condition. And God well knoweth what ye state. They said, Oh, Prince! Verily he hath a very aged father; in his stead, therefore, take one of us, for we see that thou art a generous person. He said, God forbid that we should take but him with whom our property was found, for then should we act unjustly. And when they despaired of (Benjamin), they went apart for counsel. The eldest of them said, Know ye not how that your father hath taken a pledge from you before God, and how formerly ye failed in duty with regard to Joseph? I will not quit the land till my father grant me leave, or God decide for me; for of those who decide He is the Best. Return ye to your father, and say, Oh, our father, verily thy son hath stolen; we bear witness only of what we know; we could not guard against the unforeseen. Enquire for thyself in the city where we have been, and of the caravan with which we have arrived; and we are surely speakers of the truth. (Jacob) said, Nay, ye have arranged all this among yourselves; but patience is seemly; God, may be, will bring them back to me

together; for He is the Knowing, the Wise. And he turned away from them, and said, Oh, how I am grieved for Joseph! And his eyes became white with grief, for he bore a silent sorrow. They said, By God, thou wilt only cease to think of Joseph when thou art at the point of death, or dead. He said, I only plead my grief and my sorrow to God; but I know from God what ye know not. Go, my sons, and seek tidings of Joseph and his brother, and despair not of God's mercy, for none but the unbelieving despair of the mercy of God. And when they came in to Joseph, they said, Oh, Prince, distress hath reached us and our family, and little is the money we have brought. But give us full measure, and bestow it as alms, for God will recompense the almsgivers. He said, Know ye what ye did to Joseph and his brother in your ignorance? They said, Canst thou indeed be Joseph? He said, I am Joseph, and this is my brother. Now hath God been gracious to us. For whoso feareth God and endureth. . . . God verily will not suffer the reward of the righteous to perish! They said, By God! now hath God chosen thee above us, and we have indeed been sinners! He said, No blame be on you this day. God will forgive you, for He is the Most Merciful of those who shew mercy. Go ye with this my shirt and throw it on my father's face, and he shall recover his sight; and bring me all your family. And when the caravan was departed, their father said, I surely perceive the smell of Joseph. Think ye that I dote? They said, By God, it is thy old mistake. And when the bearer of good tidings came, he cast it on his face, and Jacob's eyesight returned. Then he said, Did I not tell you that I knew from God what ye knew not? They said, Oh, our father, ask pardon for our crimes for us, for we have indeed been sinners. He said, I will ask your pardon of my Lord, for He is Gracious, Merciful. And when they came into Joseph he took his parents to him, and said, Enter ye Egypt, if God will, secure. And he raised his parents to the seat of state, and they fell down bowing themselves unto him. Then said he, Oh, my father, this is the meaning of my dream of old. My Lord hath now made it true, and He hath surely been Gracious to me, since He took me forth from the prison and hath brought you up out of the desert, after that Satan had stirred up strife between me and my brethren; for my Lord is Gracious to whom He will; for He is the Knowing, the Wise. Oh, my Lord, Thou hast given me the dominion, and hast taught me to expound dark sayings. Maker of the Heavens and of the Earth! My Guardian art Thou in this world and in the next! Cause me to die a Muslim, and join me with the just.

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This is one of the secret histories which We reveal unto thee. Thou wast not present with Joseph's brethren when they conceived their design and laid their plot; but the greater part of men, though thou shouldst long for it, will not believe (xii. 4-103).

Moreover, Joseph had come to you before with clear tokens, but ye ceased not to doubt of the message with which he came to you, until when he died, ye said, God will by no means raise up an apostle after him. Thus God misleadeth him who is the transgressor, the doubter (xl. 36).

The discrepancies between Mohammed's version and the biblical narrative will be apparent to all. A few of these may be noted here in passing. Mohammed mentions but one dream, that of the sun and the moon and the stars making obeisance to Joseph, and either ignores, or was ignorant of, the other dream of the sheaves. The action of Potiphar's wife is made more dramatic in the Koran than in the Bible. According to the Koran, Joseph was released from prison *after* he had interpreted Pharaoh's dreams (*cf.* Genesis, xli. 14). In the Bible (Genesis xli. 33) Joseph advises Pharaoh to appoint a governor over the land of Egypt to regulate the corn supplies, but the Koran makes Joseph ask the post for himself from the King. The non-biblical story of how the brothers were persuaded by Jacob to enter the city of Pharaoh by different gates is in agreement with Jewish legend in the Midrashic literature. Another variation is in Joseph's revealing his identity to his brother Benjamin *before* the incident of the bogus theft. From the Bible account we know that Joseph's mother was dead, and yet the Koran states that he received his parents in Egypt. Perhaps this is done in order to fulfil the first dream of the sun and the moon, the father and the mother, bowing down in allegiance to Joseph. Mohammed also makes out that Jacob became blind because of his great grief at the loss of his sons. There seems to have been some confusion made between Jacob and his father Isaac. A trace of this is also discernible in the words Jacob utters when Joseph's shirt

is brought to him and placed over his eyes. It reminds one of the story of Isaac (Genesis xxvii. 27): "And he smelled the smell of his raiment, and blessed him, and said, See the smell of my son is as the smell of a field which the Lord hath blessed."

JOSHUA.

Joshua, the son of Nun, is not mentioned in the Koran, although he is known in the traditional literature as *Yūshua ibn Nūn*. The Koran tells of the expedition of the twelve spies sent by Moses into the Promised Land (see under *Caleb*). Mohammed expressly notes the appointment of the twelve captains or princes of the tribes as recounted in Numbers i. 4.

And God accepted the covenant of the children of Israel.
And We sent from them twelve leaders (v. 15).

Joshua is also supposed to be referred to as the servant of Moses in a very curious legend which is given under *Moses* (p. 96).

KORAH.

Korah, the proud chieftain who, along with Dathan and Abiram, stirred up a rebellion against Moses (Numbers xvi.), is mentioned in the Koran under his Arabic name of *Kārūn*. He was the owner of immense wealth which made him proudly imagine that he had gained it all through his own knowledge and innate abilities. But in the midst of his vain-glorious display he was swallowed up with all his household.

Verily Korah was of the people of Moses, but he behaved arrogantly towards them. And We had given him so much treasure, that his keys would have burdened a company of men of strength. When his people said to him, Exult not; verily God does not like those who exult. But seek to attain, by means of what God has given you, the future Mansion (of Heaven). And do not forget your portion in this world, and do good as God has done good to you. Do not seek

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evil-doing on the earth. Verily God does not like evil-doers. (Korah) said, It has been given me because of the knowledge that is within me. Did he (i.e., Korah) not know that God had destroyed before him many generations of people mightier than he in strength, and more abundant in riches? But the wicked shall not be asked concerning their crimes. Then (Korah) went forth unto his people in his pomp. Those who were seeking this present life said, Oh that we had the like of what has been given unto Korah. Verily he is the owner of a mighty fortune! But those to whom knowledge had been given said, Woe to you, the reward of God is better for him who believes and does good works; but none shall attain it except the patient. And We caused the earth to cleave asunder for him and his (earthly) mansion, and there were no forces to him besides God to help him; nor was he among those who were helped. And on the morrow those who had coveted his condition the day before, were saying, Aha! verily God enlarges supplies to whom He pleases of His servants, and (also) curtails. Unless God had been gracious towards us, He had split it for us. Aha! the infidels shall not prosper (xxviii. 76-82).

In the other two Koranic passages in which Korah is mentioned, he occupies a different position, which is not in agreement with the Bible. Along with Haman (*q.v.*) he is made one of the counsellors of Pharaoh who charges Moses with sorcery and chicanery.

And Korah and Pharaoh and Haman; there came to them Moses with evidences, then they behaved arrogantly on the earth. But they did not escape (xxix. 38).

And We had sent Moses with Our signs and manifest authority unto Pharaoh, and Haman, and Korah. But they said, Sorcerer, impostor! (xl. 24-25).

The sole connecting link between Haman and Korah seems to lie in both being accredited with having amassed huge fortunes which crumbled to dust before the judgment of God. The reputed riches of Korah has made him in later legend one of the great Master Alchemists who through their esoteric knowledge discovered the secret of the transmutation of the baser metals into gold.

LOT.

Lot, the nephew of Abraham, is several times mentioned in the Koran under his Arabic name of *Lūt*. According to Mohammed, he was one of the earliest converts to the pure Abrahamic faith (see under *Abraham*).

And Lot believed in him (i.e., Abraham) (xxix. 26).

Like Abraham, only in a lesser degree, he was charged with the Divine message of exhortation to the idolatrous people of Sodom and Gomorrah. They treated him as an impostor. As a result, the vengeance of God fell upon them, and the wicked Cities of the Plain were engulfed in a volcanic eruption. The Dead Sea, which marks the scene of the catastrophe according to ancient tradition, is known by the natives of the district to this day as the Sea of Lot (*Bahr Lūt*). Mohammed knew about these "overthrown cities" at an early date, for he refers to them incidentally in certain of the earlier *Sūras* (e.g., lxix. 9; liii. 54-55, quoted under *Noah*, pp. 113-114).

At first Mohammed does not mention that Lot's wife was among those who were doomed. In the earliest account he says that the family of Lot was rescued.

The people of Lot treated his warning as a lie; but We sent a stone-charged wind against them all, except the family of Lot, whom at daybreak We delivered by Our special grace. For thus do We reward the thankful. He, indeed had warned them of Our severity, but of that warning they doubted. Even this guest did they demand; therefore We deprived them of sight, (and said) Taste ye My vengeance and My menace. And in the morning a relentless punishment overtook them (liv. 33-39).

In subsequent versions, probably after he had received more definite knowledge of the Bible story, he asserts that they were all rescued except an old hag (*'ajūza*).

And verily Lot was of the Sent Ones, when We rescued him and his folk, all except an old woman among those who tarried. Thereafter We destroyed the others. And verily ye pass by their (ruined dwellings) at morn and at night. Will ye not then reflect? (xxxvii. 133-138).

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The people of Lot treated the Sent Ones as impostors. When their brother Lot said, Will ye not fear God? Verily I am your faithful Apostle. So fear God and obey me. And I do not ask you for a reward. Verily my reward is from the Lord of Eternity alone. Will ye have intercourse with males of all creatures? And will ye leave your spouses whom your Lord has created for you? Assuredly, ye are an erring people! They said, Oh, Lot, if thou desist not, thou shalt indeed be of the banished! He said, I utterly abhor your deeds. Oh Lord, deliver me and my folk from what they do! So We believed him and his folk, all except an old woman among those who tarried. Thereafter We destroyed the others. And We rained upon them a rain, and fatal was the rain to those We had warned. Verily in this was a sign, but most of them were not faithful. Verily thy Lord, He is the Powerful, the Merciful! (xxvi. 160-175).

It is not until a later chapter that Mohammed actually mentions that Lot's wife was not among the survivors. The Heavenly Messengers who came to Abraham with tidings of the destruction of Sodom, also foretold the salvation of Lot.

They said, We are sent unto a people who are sinners, except the family of Lot, whom verily we will rescue all, except his wife. We have decreed that she shall be of those who linger. And when the Sent Ones came to the family of Lot, he said, Ye are persons unknown to me. They said, Yes, but we have come to thee for a purpose about which thy people doubt. We have come to thee with very truth, and we are truthful (envoys). Lead forth, therefore, thy family in the dead of the night; follow thou on their rear: and let no one of you turn round, but pass ye on whither ye are bidden. And this command We gave him because to the last man should these people be cut off at morning.

Then came the people of the city rejoicing at the news (of the arrival of the strangers). He said, These are my guests: therefore disgrace me not. And fear God and put me not to shame. They said, Have we not forbidden thee (to entertain) any one whatever? He said, Here are my daughters, if ye will thus act. As thou livest, O Mohammed, they were bewildered in the drunkenness (of their lust). So a tempest overtook them at their sunrise, and We turned the city upside down, and We rained stones of baked clay upon them. Verily in this are signs for those who can scan heedfully. And these (cities) lay on the high road. Verily, in this are signs for the Faithful (xv. 58-77).

Lot is included in the Chapter of the Prophets. (*Sūra* xxi.).

And unto Lot We gave Wisdom, and Knowledge. And We rescued him from the city which wrought filthiness; for they were a people, evil, perverse. And We caused him to enter into Our mercy, for he was of the Righteous (xxi. 74-75).

The story of the destruction of Sodom must have been one of Mohammed's favourite texts for his sermonizing, because he frequently employs it. The remaining passages we give below, without comment.

And Lot, when he said to his folk, Do ye resort to such filthiness with your eyes open? Do ye come with lust unto men rather than to women? Assuredly, ye are an ignorant people. And the answer of his folk was none other than to say, Cast out the family of Lot from your city; for, truly, they are men of purity: so We rescued him and his folk; but as for his wife, We decreed her to be of them who remained behind. And We rained a rain upon them, and fatal was the rain to those who were warned (xxvii. 55-59).

And when Our messengers came to Lot, he was troubled for them, and his arm was restricted concerning them, and he said, This is a day of difficulty. And his people came rushing on towards him, for aforetime they wrought this wickedness. He said, O my people! these my daughters will be purer for you. Fear God, and put me not to shame in my guests. Is there no rightminded man among you? They said, Thou knowest now that we need not thy daughters; and thou well knowest what we require. He said, Would that I had strength to resist you, or that I could find refuge with some powerful chieftain. The Angels said, O Lot! verily we are the messengers of thy Lord. They shall not touch thee. Depart with thy family in the dead of night, and let not one of you turn back. As for thy wife, on her shall light what shall light on them. Verily that with which they are threatened is for the morning. Is not the morning near? And when Our decree (came to be executed) We turned those (cities) upside down, and We rained down upon them blocks of claystone one after another, marked by thy Lord Himself. Nor are they far distant from the Wicked (xi. 79-84).

And Lot (We also sent); when he said to his folk, Verily ye resort to abominations in which ye are unsurpassed by any in the whole universe. Verily ye consort with men and infest

the highways, and resort in your assembly to unmentionable things. Then the answer of his folk was none other than to say, Bring upon us the punishment of God, if thou art truthful. He said, O Lord, help me against the folk who are corrupt.

And when Our messengers came to Abraham with tidings, they said, Verily we will destroy the people of this city. Verily its people are evil-doers. He said, Verily in it is Lot. They said, We are aware of those who are in it. We will indeed deliver him and his family, except his wife. She was of those remaining behind. And there came Our messengers to Lot, he was troubled for them, and his arm was straitened concerning them. And they said, Be not afraid nor aggrieved. Verily We will deliver thee and thy family, except thy wife who shall be of those remaining behind. Verily We are sending down upon the people of this city vengeance from heaven for their transgressions. And We have left thereof a manifest sign to people who are intelligent (xxix. 28-34).

And (We also sent) Lot, when he said to his people, do ye resort to abominations in which ye are unsurpassed by any in the whole of creation? Verily ye consort with men in lust instead of with women. Verily ye are a people who transgress. And the answer of his people was none other than to say, Bring them out of your city, for they are men who hold themselves pure. Then we delivered him and his family, except his wife, who was of those who remained behind. And We rained upon them. Then behold was the downfall of the Wicked! (vii. 78-82).

MARY.

Mary, the mother of Jesus, is several times mentioned in the Koran under her Arabic name of *Maryam* (=Miriam). The first mention is in *Sūra* iii., where her birth is recorded.

(Remember) when the wife of Amram ¹ said, Oh my Lord, I have vowed to Thee what is in my womb to be consecrated. So accept from me. Verily Thou art the Hearer and the All-Knowing. Then when she was delivered of it, she said, Oh Lord, verily I have given birth to a female . . . but God was aware of what she had brought forth . . . and the male is not as the female. Verily I have called her Mary, and

¹ The wife of Amram is Mary's mother. See under *Amram*.

verily I commend her to Thee, along with her offspring, from Satan the Stoned One. Then her Lord accepted her with a gracious acceptance, and caused her to produce an excellent offspring. And Zacharias² took her in charge. When Zacharias entered unto her in the Sanctuary, he found with her provisions. He said, Oh Mary, whence hadst thou this? She said, This is from God. Verily God provides for whomsoever He wishes unstintedly (iii. 31-32).

According to the Gospel of the Birth of Mary, one of the New Testament Apocrypha, the name of her father was Joachim, and that of her mother Anna. At the age of three she was devoted by her parents to the service of the Lord in the Temple.

And when the angels said, Oh Mary, verily God has chosen thee, and has cleansed thee, and chosen thee above (all) the women of the world.³ Oh Mary, be devout to thy Lord, and fall down and worship with those who worship. This is a secret history. We reveal it to thee, although thou wast not with them when they cast their rods (to see) which of them would take charge of Mary; nor wast thou with them when they were fighting with each other. When the angels said, Oh Mary, verily God gives thee glad tidings of a Word from Him, his name the Messiah Jesus, the son of Mary, honourable in this world and the next, and of those who draw near to God. And he shall speak to men in his cradle⁴ and in his manhood, and he shall be of the pious ones. She said, Oh, Lord, how will there be to me a son since there has not touched me any man? (The angel) said, Thus God creates what He wishes. When He decrees a thing, then He only says to it, Be, and it is (iii. 37-42).

There is a reference in the above passage to a dispute amongst the priests in the Temple as to which of them should have the guardianship of the Virgin. According to Moslem traditionists they agreed to put it to the Test by Water. Each threw his rod

² The old priest, the father of John the Baptist.

³ This is almost like an echo of the Salutation of Elizabeth (Luke i. 42): "Blessed art thou among women."

⁴ This is found also in the New Testament Apocrypha, in the First Gospel of the Infancy of Jesus i. 2, wherein it is stated that Jesus spoke to his mother while he was a babe in his cradle and informed her of his Divinity.

into the River Jordan. All the rods sank except the one belonging to Zacharias, who thus gained the verdict. A somewhat similar story is told in the early Christian Apocryphal Writings, in the Gospel of the Birth of Mary and in the Protevangelion, of the miraculous way in which she was betrothed. All the eligible men were to bring each a rod to the High Altar, "and out of whatsoever person's rod after it was brought, a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and be betrothed." The miracle happened to the rod brought by Joseph, a scion of the House of David.

The practice of rod- or arrow-divination (rhabdomancy) was very common among the pagan Arabs and other Semitic peoples. Traces of it survive in the Old Testament (*e.g.*, Genesis xxx. 37-43); I. Samuel xx. 20-22; II. Kings iv. 29; xiii. 15 *ff.*; Ezekiel xxi. 21).

The Virgin Birth story is related in the Koran in *Sūra* xix., which is entitled *Sūra Maryam*, or Chapter of Mary. This was one of the chapters recited to the Christian King of Ethiopia by Mohammed's ambassadors.

And remember, in the Book, Mary when she retired from her family to a place eastwards. Then she took a veil (to hide) from them. Then We sent to her Our Spirit,⁵ and to her he was like unto a perfect man. She said, Verily I seek refuge in the Merciful from thee; if thou art pious (depart). He said, I am only the messenger of thy Lord, that I may give thee a pure son. She said, How shall there be to me a son, when no man has touched me, and I am not unchaste? He said, Even so. Thy Lord said, This is easy for Me. And We will make him a sign unto men, and a mercy from Us. The matter is decreed. Then she conceived him, and retired with him into a far-off place. Then the pains of travail brought her to the trunk of a palm-tree. She said, Oh, would that I had died before this, and become a thing forgotten, forgotten altogether. Then there called to her from beneath her (a voice), Grieve not, thy Lord hath set a rivulet at thy feet. And shake towards thee the trunk of the palm,

⁵ That is, Gabriel (*q.v.*).

and it will drop unto thee ripe dates. Then eat and drink and refresh thine eye. And if ever thou shouldest see any man, say, Verily I vowed abstinence to the Merciful, I will by no means converse with a man this day.

Then she came with the babe to her people, bearing him. They said, Oh Mary, thou hast brought about a strange affair. Oh, sister of Aaron! Thy father was not an evil man, nor was thy mother unchaste! Then she pointed to the babe. They said, How shall we converse with one who is in the cradle, a child? (The child) said, Verily I am the servant of God, who has given me the Book and made me a prophet, and made me blessed wherever I may be, and enjoined me prayer and almsgiving so long as I live; and dutiful to my mother; and has not made me proud, nor depraved. And the peace of God (was) upon me on the day I was born and on the day I die, and on the day I shall be raised to life. This is Jesus the son of Mary, a statement of Truth concerning which they doubt (xix. 16-35).

There was not to God (any need) that He should take to Himself a son. Praise be to Him! When He decreeth anything, He only saith to it, Be, and it is. And verily God is my Lord and your Lord. So worship Him. This is the Right Way (xix. 36-37).

According to a traditional saying of the Prophet, there were four perfect women: Mary the mother of Jesus; *Āsiya*, the wife of Pharaoh; *Khadīja*, Mohammed's first wife; and his daughter *Fātima*.

And (remember) her who kept her maidenhood, and into whom We breathed of Our Spirit, and made her and her son for a sign unto all creatures (xxi. 91).

And Mary, the daughter of Amram, who kept her maidenhood, and into whose womb We breathed of Our Spirit, and she believed in the words of her Lord and His Scriptures, and she was of the devout (lxvi. 12).

And We appointed the Son of Mary and his Mother for a sign; and We prepared an abode for both in a lofty spot, quiet, and watered with springs (xxiii. 52). See *Jesus*.

MICHAEL.

Michael, the Archangel (Jude 9, Revelation xii. 7), is mentioned by name in *Sūra* ii. 92.

Who is an enemy to God and His angels and His apostles and Gabriel and Michael? Verily God is an enemy to the unbelievers.

MIRIAM.

Miriam, the sister of Moses, is mentioned in the course of the story of Moses (*q.v.*). The name of Miriam in Arabic is *Maryam*, which is also the name given to the Virgin Mary in the Koran. It is usually supposed that Mohammed confused the two, and identified Mary the mother of Jesus with Miriam the sister of Aaron and Moses. In one place he actually calls the Virgin Mary the "sister of Aaron." (See under *Mary*, page 83).

MOSES.

Moses, the father of the Jewish Law, under his Arabic name *Mūsa*, occupies a large space in the pages of the Koran. In the early *Sūras* there is only a slight mention made of him, showing that Mohammed as yet had only received indirect information of his importance in the history of Judaism. He knew that an apostle had been sent to Pharaoh, but he does not show that he knew his name. Later he speaks of the "Books of Abraham and Moses," as if the Jewish Law were the work of both. It appears as if it were only afterwards that he realised that Moses alone was regarded as the Lawgiver of the Children of Israel. (See under *Abraham*, p. 23).

Verily We have sent you an Apostle to witness against you, even as We sent an Apostle to Pharaoh; but Pharaoh rebelled against the Apostle, and We therefore laid hold on him with a severe chastisement (lxxiii. 15-16).

This truly is in the Books of old, . . . The Books of Abraham and Moses (lxxxvii. 18-19).

As we advance through the *Sūras* in the generally-accepted chronological order, we see how Mohammed's knowledge of the story of Moses increases, and gains considerably in detail.

Has there come to thee the story of Moses when his Lord called to him in holy Wadi Tuwa (saying), Go to Pharaoh, for he has burst all bounds, and say, Wouldst thou become pure? Then I will lead thee to thy Lord that thou mayest fear Him. Then he showed him the great miracle. But he regarded him as an impostor, and rebelled. Thereupon he turned his back in haste, and gathered an assembly and proclaimed, and said, I am your Lord the Supreme. Thus God inflicted on him the punishment of this world and the next. Verily in that is a lesson to him who fears God! (lxxix. 15-26).

And (We left signs) in Moses, when We sent him to Pharaoh with manifest power. Then (Pharaoh) turned his back, and said, Sorcerer or Madman! Then We punished him and his legions and cast them into the sea. And he was blameworthy (li. 38-40).

Has he not been told of what is in the Books of Moses and Abraham who was faithful to his trust? (liii. 37-38, cf. lxxxvii. 18-19, above).

Mohammed used his knowledge of the sacred writings of the Jews and Christians alike as a text for his own denunciations of his contemporaries. He pointed, as a dreadful warning, to the downfall of those who had been unbelievers in the days of Noah and Abraham and Lot and Moses, and advised his own folk to prepare for "the wrath to come."

And to the people of Pharaoh also there came the threatenings. They regarded all Our miracles as impostures. Thus We punished them with the punishment of the Mighty, the Strong (liv. 41-43).

As time goes on, Moses' brother Aaron is also mentioned (see *Aaron*).

And We already showed favours to Moses and to Aaron. And We rescued both of them and their folk from Great Distress. And We helped them, and they became conquerors.

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And We gave them the Lucid Book. And We guided them in the Right Way. And We left upon them among posterity, Peace be upon Moses and Aaron! Verily thus do We reward the Well-doers; verily they were both Our believing servants (xxxvii. 114-122).

And already previously, We had proved the folk of Pharaoh, when there came to them a noble Apostle (crying), Send away with me the servants of God; verily I am a trustworthy Apostle. And exalt not yourselves against God; verily I come to you with manifest power. And verily I have taken refuge with my Lord and your Lord that ye stone me not. And if ye believe me not, then separate yourselves from me. Then he called to his Lord, These are a wicked people. (God commanded) March forth then with My servants by night, for ye will be pursued. And leave behind you the sea divided; verily they will be a drowned army.

How many gardens and fountains they forsook! And cornfields and noble dwellings! And pleasures in which they rejoiced! So it was; and We gave them as an heritage to another people. Nor Heaven nor Earth wept for them, nor was their sentence respited.

And We rescued the Children of Israel from the degrading punishment, from Pharaoh, for he was haughty and given to excess. And We chose them, in Our prescience, above all people. And We gave them signs in which was a manifest trial (xliv. 16-32).

And has there come to thee the story of Moses, when he saw a fire? Then he said to his folk, Tarry, for I perceive a fire, perhaps I may bring you a brand thereout, or find at the fire guidance. Then when he came to it, he was called to, Oh Moses, verily I am thy Lord, so pull off thy shoes, for thou art in the holy Wadi Tuwa. And I have chosen thee, so hearken unto what is revealed. Verily I am God; there is no God beside me; so serve Me, and establish prayer for a remembrance of Me. Verily the Hour is coming, . . . I almost manifest it . . . that every soul may receive reward for what it has accomplished. Nor let him who believeth not therein and followeth his lust, turn thee aside from this lest thou perish.

Now what is that in thy right hand, Oh Moses? He said, It is my rod whereon I lean, and with which I beat down leaves for my sheep, and I have other uses for it. (God) said, Cast it down, Oh Moses! So he cast it down. And lo! a

serpent wriggling! (God) said, Take it and be not afraid, We will restore it to its former state! And put thy hand into thine arm-pit. It shall come out white without detriment . . . another sign! That We may show thee Our greatest signs! Go to Pharaoh, for he has burst all bounds. (Moses) said, Lord, enlarge for me my breast, and make easy for me my affair, and loose the knot from my tongue, and appoint for me a vizier of my own family, Aaron my brother. Gird up by him my loins, and appoint him a partner in my affair, that we may bow before Thee and remember Thee frequently. Verily Thou hast discerned us. (God) said, Now thou hast obtained thy request, oh Moses. And already We showed thee favour at another time, when We revealed unto thy mother what was revealed, (saying) Put him in the ark and put him in the river, and the river will cast him on the bank, and an enemy to Me and an enemy to him shall take him. And I bestowed on thee love from Me, that thou mightest be bred up under Mine eye. When thy sister (Miriam) [q.v.] went and said, Shall I show you one who will nurse him? Thus We restored thee to thy mother that her eye might be cheered, and that she might not be sad. And thou slewest a person and We delivered thee from trouble, and We tested thee with tests. And thou didst dwell for years among the people of Midian. Thereafter thou camest (here) according to My decree, oh Moses. And I have chosen thee for Myself. Go thou and thy brother with My signs, and be not negligent in remembering Me. Go ye to Pharaoh, for he has burst all bounds. And speak unto him with gentle speech. Perhaps he may reflect or fear. They said, Oh our Lord, verily we fear lest he deal violently with us or burst all bounds. (God) said, Be not afraid, for I am with you both. I will hear and will see! Go ye then to him and say, Verily we are Sent Ones of thy Lord; so send with us the Children of Israel, and do not afflict them. We have come to thee with a sign from thy Lord, and Peace (shall be) on him who follows the Right Guidance. Verily it has been revealed unto us that a punishment (shall be) on him who chargeth with imposture and back-slideth. (Pharaoh) said, Who is your Lord, oh Moses? He said, Our Lord is He who has given everything its form, and guideth aright. (Pharaoh) said, But what about the former generations? He said, The knowledge of them is with my Lord in a Book. My Lord erreth not, nor forgetteth. He hath made for you the earth as a bed, and hath made you paths therein, and hath sent down from Heaven water, by which we bring forth kinds of various plants. Eat and

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pasture your cattle. Verily in this are signs to men of understanding. From it We have created you and into it We return you, and out of it We will bring you forth another time.¹

And We showed him (i.e., Pharaoh) all Our signs, but he treated them as impostures and refused. He said, Hast thou come to drive us from our land by thy sorcery, oh Moses? Then we will bring you sorcery like unto it. So arrange between us and you a meeting—we will not fail it, and do not thou—in a place alike for both. He said, Let your meeting be on the day of adornment, and let the people be assembled in daylight. Then Pharaoh turned and gathered his craftsmen, and came. Moses said to them, Woe unto you! Do not devise against God a lie! for then He will destroy you by a punishment. Those who deceive ever perish. Then (the magicians) discussed their affair amongst themselves, and discoursed in secret. They said, Verily these are certainly two sorcerers, who desire to drive you from your land by their sorcery, and lead away in their paths your greatest men. So gather your craft, and come in order, fortunate this day shall he be who proves the superior! They said, Oh Moses,² wilt thou cast down (thy rod), or shall we be the first to cast? He said, Yea, cast ye down! Then lo! their cords and rods appeared to him by their sorcery as if wriggling. Thereupon Moses was afraid in his heart. We said (to him), Be not afraid, verily thou art the superior. And cast what is in thy right hand, it shall swallow up what they have made. What they have made is only the cunning of a sorcerer, and a sorcerer shall not prosper wherever he goes. Then the sorcerers fell down and worshipped. They said, We believe in the Lord of Aaron and Moses. (Pharaoh) said, Do ye believe on Him before I give you permission? Verily he is indeed greater than you, who hath taught you sorcery. So I will indeed cut off your hands and your feet on opposite sides, and I will crucify you on palm trunks, and ye shall know which of us is more severe in punishing and more lasting. They said, We will not have more regard to thee than to the clear tokens which have come to us, or than to Him who hath created us. Doom the doom thou wilt! Thou canst only doom as to this present life. Verily we have believed in our Lord that He may forgive us our sins and what sorcery thou hast forced upon us. For God is Better and More Abiding than thou. . . .

¹ This is similar to the Midrashic account.

² In Exodus vii. 8-13, it was Aaron who cast down his rod and not Moses.

. . . . Then We revealed to Moses, Go forth with My servants at night and smite for them a dry path in the sea (bahr). Be not afraid of being overtaken, nor apprehensive. Then Pharaoh followed them with his hosts, and there overwhelmed them of the sea (yam) what overwhelmed them, for Pharaoh misled his people and did not guide them aright. Oh Children of Israel, We rescued you from your enemies, and We covenanted with you on the right side of the Mount (Al-Tūr), and caused the manna and the quail to descend upon you. Eat of the good things We have provided for you, but do not exceed the bounds in it, lest My anger fall upon you; for on whomsoever My anger falls, he perisheth. But I will forgive whosoever repenteth and believeth, and doeth righteousness, and is rightly guided.

And what has made thee hasten from thy people, Oh Moses? He said, These (are hard) on my footsteps, and I have hastened to Thee, oh Lord, that Thou mightest be pleased. (God) said, We have indeed tested thy people in thy absence, and Sāmīri has led them astray. Then Moses returned to his people angry, sorrowful. He said, Oh people, did not your Lord promise you a good promise? Was the time too long for you? or did you wish that anger from your Lord should fall on you, that ye failed in your promise to me? They said, We have not failed in the promise to thee of our own accord, but we were made to carry in loads of the ornaments of the people, and we cast them (into the fire). And likewise Sāmīri cast them in, and brought forth for them a corporeal lowing calf. Then they said, This is your God and the God of Moses whom he hath forgotten. Did they not see that it did not return any answer, and could not hurt nor help them? And previously Aaron had said to them, Oh people, ye are only tested by it. And verily your Lord is the Merciful, so follow me and obey my command. They said, We will not cease devotion to it, until Moses return to us. (Moses) said, Oh Aaron, what prevented thee when thou sawest they erred, from following me? Hast thou, then, disobeyed my command? (Aaron) said, Oh son of my mother, do not lay hold of my beard, or my head; verily I feared lest thou shouldst say, Thou hast rent the children of Israel asunder, and hast not obeyed my commands. (Moses) said, What was thy reason, Oh Sāmīri? He said, I saw what they saw not, so I took a handful (of dust) from the track of the Apostle and cast it (into the calf), for so my soul prompted me. He said, Avaunt then, for verily thy doom in this life shall be to say, Touch me not. And there is a threat against thee, which thou shalt not escape. Now

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behold thy god to which thou hast continued so devoted, we will surely burn it, and reduce it to ashes, and scatter in the sea (yam). Your God is God, beside whom there is no other god. He embraceth everything in His knowledge (xx. 8-99).

In the above passage there are a few points which call for attention before we proceed. Let us deal with them in order.

(a) *The Rod of Moses*. In the Koran it is mentioned several times (vii. 104; xxvi. 31; xx. 18; xxvii. 10; xxviii. 31; xxvi. 63; ii. 57). It is usual to regard the rod as the customary instrument employed by Eastern shepherds; but it is also possible that during the feat of magic, rods of special shape were used by the court magicians, and also by Moses, who was skilled in all the wisdom of the Egyptians. For example, in Flinders Petrie's *Researches in Sinai*, page 144, fig. 150, there are illustrations of some curious glazed ware found by him in the Sanctuary of *Serabūt el-Khadim* in the heart of Sinai. Amongst these are certain wands with sacred *uza* eyes on the ends. These wands are bent in shape, and undoubtedly suggest a serpentine appearance. It seems to us probable that the rods of Moses and the sorcerers may have been of corresponding form, suggestive of wriggling snakes.

(b) *The White Hand of Moses*. This is taken from Exodus iv. 6. In Fitzgerald's *Omar Khayyam*, quatrain 4, we have a reference to this:

Now the New Year, reviving old Desires,
The thoughtful Soul to Solitude retires,
Where the White Hand of Moses on the Bough
Puts out, and Jesus from the ground suspires.

The reference in the last line is to the life-giving powers of the breath of Jesus, which are alluded to also in the Koran (see under *Jesus*, p. 56).

(c) *The Impediment in the Speech of Moses*, or as it is described above, "the knot in his tongue," was due, according to traditionists, both Jewish and Islamic, to an accident which

happened to Moses in his childhood. He is said to have burnt his tongue with a live coal.

(d) *Sāmirī*. In the original this is *al-Sāmirī*, which seems to mean "the Samaritan." Whoever he is supposed to represent, he is here the presiding genius in the fabricating of the golden calf. Several explanations have been made as to his origin and significance. He seems somehow to take the place of Aaron in the Bible narrative (Exodus xxxii.) with a view to exonerating the latter from the sin of making the molten image.

And (remember) when thy Lord called to Moses, Go to the wicked people, the people of Pharaoh. What! will they not fear Me? (Moses) said, Oh Lord, verily I fear lest they treat me as an impostor, and my breast is straitened, and my tongue is not free, therefore, send for Aaron. Besides, they have against me an accusation, and I fear lest they kill me. (God) said, Surely not. Go ye, therefore, with Our signs; verily We will be with you and will hearken. So go both of you to Pharaoh and say, Verily we are the Sent Ones of the Lord of Eternity. Send forth with us the Children of Israel. (Pharaoh) said, Did we not rear thee among us as a child? And hast thou not passed years of life among us? And yet thou hast done thy deed which thou hast done! Thou art one of the Infidels. Said (Moses), I did it, indeed, and I was one of those who erred. And I fled from you because I feared you. But my Lord has given me Wisdom, and appointed me one of His Sent Ones. And is this the favour thou hast conferred on me, that thou hast enslaved the Children of Israel? Pharaoh said, Who then is the Lord of Eternity? He said, The Lord of the Heavens and the Earth and of what is between them, if only ye believe it. (Pharaoh) said to those around him. Do ye hear this? He said, Your Lord and the Lord of your fathers of old. (Pharaoh) said, Verily your Apostle whom He hath sent to you is a maniac. He said, He is the Lord of the East and of the West and of what is between them, if only ye understand it. Pharaoh said, If ye take any god beside me, I will surely put you in prison. Said (Moses), What! if I shew thee that which shall be a proof (of my mission)? He said, Produce it then, if thou art truthful. Then he threw down his rod, and lo! an undoubted serpent; and he drew forth his hand, and lo! it was white to the beholders. Said (Pharaoh) to the nobles around him, Verily this is a cunning sorcerer, he

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wishes to drive you out of your land by his sorcery. What then do ye suggest? They said, Delay him and his brother, and send to the cities summoners to bring you every cunning sorcerer. So the sorcerers were gathered at a set time, on a solemn day, and it was said to the people, Are ye assembled? Perhaps we may follow the sorcerers if they are victorious. And when the sorcerers came, they said to Pharaoh, Shall we have a reward if we are victorious? He said, Yes, and ye shall surely be of those who draw near (my presence). Moses said to them, Cast down what ye are about to cast down. So they cast down their ropes and their rods, and said, By the might of Pharaoh we will surely be victorious. Then Moses cast down his rod, and lo! it swallowed up what they had falsely contrived. Then the sorcerers cast themselves down in worship, and said, We believe in the Lord of Eternity; the Lord of Moses and Aaron. (Pharaoh) said, Do ye believe in Him before I have given you permission? Verily He is your chief who has taught you sorcery.³ But ye shall know indeed (my power). I will cut off your hands and feet on opposite sides, and I will crucify you all. They said, It cannot harm us, for we shall return unto our Lord. Verily we trust that our Lord will forgive us our sins, since we are the first who believed.

Then We revealed unto Moses, Go forth by night with My servants for ye will be pursued. And Pharaoh sent into the cities summoners. Verily these (Israelites) are a small company, they said. Yet they are enraged against us; but we are numerous, well-provided. Then We brought them forth from gardens and fountains and treasures and noble dwellings. So it was. And We made the Children of Israel inherit them. And they pursued them at sunrise. And when the two hosts came in view of each other, the companions of Moses said, We are surely overtaken. He said, by no means; for my Lord is with me. He will guide me. Then We revealed to Moses, Strike with thy rod the sea. And it clave asunder, and each part was like a huge mountain. And We drew thither the others; and We delivered Moses and all those who were with him. But We drowned the others. Verily in this was a sign; but most of them were unbelievers. And verily, thy Lord is Mighty, Merciful (xxvi. 9-68).

³ There is a Rabbinic tradition that the Pharaoh of Moses was a sorcerer, who claimed divine powers. This might point to *Khuen-aten*, the Heretic Pharaoh.

And remember Moses in the Book, for he was a man of purity. And he was an Apostle, a Prophet. And We called to him from the right side of the Mount (al-Tūr), and brought him near for secret converse. And We gave him in Our mercy his brother Aaron, a Prophet (xix. 52-54).

It is interesting to notice how Mohammed gives the title of Prophet (*nabī*) to Abraham, Isaac, and Jacob. To Moses, Jesus, and himself he applies the titles of Prophet and Apostle (*rasūl*—"sent one"). In the Koran, Mohammed mentions a few of the Old Testament prophets and preachers, but others, for example, Isaiah, are not even referred to indirectly. He excuses himself in a certain verse (xl. 78): "Of some We have told thee, and of others We have told thee nothing."

And We had sent Moses with Our signs unto Pharaoh and his princes, and he said, Verily I am the Sent One of the Lord of Eternity. Then when he came to them with Our signs, lo! they mocked at them, though We shewed them no sign that was not greater than its fellow. And We laid hold on them with a punishment, that perchance they might be converted. And they said, Oh sorcerer, call on our Lord for us to do as He promised thee, for we would indeed be guided. But when We relieved them of the punishment, lo! they brake their promise. And Pharaoh proclaimed amongst his people, saying, Oh my people! is not the kingdom of Egypt mine, and these rivers which flow under me? Do ye not see? Am I not better than this (Moses), who is a contemptible person, and can scarcely speak distinctly? Have bracelets of gold then been put upon him, or come there with him the angels in procession? Then (Pharaoh) inspired his people with levity, and they obeyed him. They were a perverse people. Then when they had angered Us, We took vengeance on them, and drowned them all. And We set them as a precedent and an example to those who come after them (xliii. 45-56).

Thereupon We sent Moses and his brother Aaron with Our signs and manifest authority unto Pharaoh and his princes. But they behaved them proudly, for they were a haughty people. Then they said, Shall we believe in two men like ourselves, whose people are our slaves? Then they regarded them both as impostors, and so they became of those who perished. And We gave Moses the Book that they might be guided (xxiii. 47-51).

And we gave Moses and Aaron the Salvation (*Furkân*) and an illumination and admonition for the God-fearing, who fear their Lord in secret, and who dread The Hour ⁴ (xxi. 49-50).

In the above passage the word translated *Salvation* is *Furkân* in Arabic. It is not easy to determine its exact meaning. Since it comes from a verbal root (FRK) signifying *to separate* or *divide*, some have translated it as *discrimination between good and evil*. Others translate it as *Revelation*, and apply it to all inspired messages down to the days of Mohammed. Hence it even comes sometimes to be synonymous with Koran, the Revelation *par excellence*. But no doubt the real solution is to be found in regarding it as an Aramaic loan-word (*Purkân*) with the signification of *Salvation*. It is quite possible that Mohammed was uncertain himself as to its exact connotation, and used it because it pleased his ear and the needs of his sonorous prose style. One of the *Sûras* of the Koran (xxv.) is called the Chapter of the *Furkân*.

And We gave Moses the Book and We placed along with him his brother Aaron as a vizier. Then We said, Go ye to the people who regard Our signs as false. Then We destroyed them with (utter) destruction (xxv. 37-38).

And We gave Moses the Book and appointed it as Guidance, for the Children of Israel, (saying) Take ye no other Patron but Me (xvii. 2).

And we gave Moses nine clear signs. So ask the Children of Israel of his coming unto them, when Pharaoh said to him, Verily I deem thee, oh Moses, one bewitched. (Moses) said, Thou knowest that none has sent down these things but the Lord of the Heavens and the Earth as clear signs. And I deem thee, oh Pharaoh, as one who is lost. Then (Pharaoh) wished to drive them out of the land; but We drowned him and all those with him. And We said afterwards to the Children of Israel, Dwell in the land, and when the promise of the next world shall come to pass, We will bring you together (xvii. 103-106).

⁴ "The Hour," see under *Jesus*, p. 62.

Remember when Moses said to his people, Verily I have perceived a fire; I will bring you tidings of it, or I will bring you a burning brand, that ye may be warmed. Then when he came to it, he was invoked (as follows), Blessed is He who is in the fire, and He who is about it, and glory be unto God the Lord of Eternity. Oh, Moses, verily I am God, the Mighty, the Wise! Cast down thy rod. Then when he saw it wriggling as if it were a serpent, he turned back, and returned not. (God said), Oh Moses, fear not; verily in My presence the Sent Ones are not afraid, except those who, having done wrong, shall afterwards exchange good for evil; for I am Forgiving, Merciful. Put thy hand into thy bosom; it shall come forth white, without any injury; one of the nine signs unto Pharaoh and his people. Verily they are a perverse people. And when Our signs came to them in their very sight, they said, This is manifest sorcery; and though in their souls they knew them to be true, yet in their wickedness and pride they denied them. But see what was the end of the evil-doers! (xxvii. 6-14).

Mohammed now introduces into the story of Moses a legend which is not found in the Bible nor in later Jewish writings.

When Moses said to his servant, I will not stop till I reach the confluence of two seas (magma' al-bahrain), or I will travel on for a long space of time. But when they reached the confluence they forgot their fish (hūt), and it took its way into the sea freely. Then when they had passed on, he said to his servant, Bring us our breakfast; for we are now fatigued after this journey of ours. (His servant) said, What thinkest thou? When we repaired to the rock for rest, verily I forgot the fish, and none but Satan made me forget it, so as not to mention it. And it took its way into the sea in a wondrous way. (Moses) said, This is what we were seeking. So they both retraced their steps backwards. Then they found one of Our servants to whom We had given of Our mercy and whom We had instructed with Our knowledge. Moses said to him, Shall I follow thee that thou mayest teach me of that which thou hast learned by way of right guidance? He said, Verily thou canst not have patience with me; for how canst thou be patient in matters whose meaning thou knowest not? (Moses) said, Thou shalt find me, if God will, patient, nor will I disobey thy command. He said, Then if thou followest me, ask me not of aught until I have given thee an account thereof. So they both went on until they embarked on a ship, and (the unknown) made a hole in it.

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(Moses) said, Hast thou made a hole therein in order to drown its crew? Thou hast done a strange thing. He said, Did I not say that thou couldst not have patience with me? (Moses) said, Punish me not, because I forgot; and do not lay on me a hard command.

Then they went on till they met a youth, and (the unknown) slew him. (Moses) said, Hast thou slain an innocent soul? Thou hast done an outrageous thing! He said, Did I not say that thou couldst not have patience with me? (Moses) said, If I question thee about anything hereafter, then let me not accompany thee. Now thou hast received from me an excuse. Then they went on till they came to the people of a village. They asked its people for food, but they refused them as guests. And they found in it a wall about to collapse, and (the unknown) set it upright. (Moses) said, If thou hadst wished, thou mightest have received for it a reward. He said, This is the parting point between me and thee. But I will tell thee the meaning of what thou couldst not await with patience. As for the ship, it belonged to poor men who toiled upon the sea, and I desired to damage it, for behind them was a king who was seizing every ship by force. And as for the youth, his parents were believers, and we dreaded lest he should trouble them by error and infidelity. And we desired that their Lord might give them in exchange one better than he in virtue, and nearer to filial piety. And as for the wall, it belonged to two orphan youths in the city, and beneath it was their treasure; and their father was a righteous man; and thy Lord desired that they should reach the age of strength, and take forth their treasure through the mercy of thy Lord. And I did not do this of my own free will. This is the meaning of that which thou couldst not bear with patience (xviii. 59-81).

In its plan the story is very like that of Voltaire's *Zadig*, which is dependent on an old Talmudic tale. The servant of Moses, in the above legend, is naturally supposed to be Joshua, the son of Nun (=Fish). (See under *Joshua*.) But the majority of Arab commentators say the servant's name was *Al-Khadir* (or *Khidr*), the Green Man. And in connection therewith a veritable ocean of legendary matter exists around this queer personage. (See Dr. A. J. Wensinck's article in the *Encyclopedia of Islām*, *sub voce Khadir*.)

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And We gave Moses the Book; so be not in doubt as to Our meeting with him. And We appointed it for Guidance to the Children of Israel (xxxii. 23).

And We gave Moses the Book; then there was a dispute concerning it (xli. 45a).

Again in *Sūra* xi. 20, there is incidental mention made of the *Book of Moses*.

And We had sent Moses with Our signs and manifest authority unto Pharaoh and his princes, but they followed the command of Pharaoh, and the command of Pharaoh was unrighteous. . . . And We sent Moses the Book. Then there was a dispute concerning it (xi. 99 and 112a).

And We had sent Moses with Our signs (saying), Bring forth thy people from the darkness into the light, and remind them of the days of God. Verily in this are signs to every patient, grateful person. And when Moses said to his people, Remember the favour of God towards you, when He rescued you from the family of Pharaoh, who laid on you the evil of chastisement, sacrificing your sons, and only allowing your womenfolk to remain alive. And in this was a mighty trial from your Lord. And when your Lord caused it to be heard (as follows), If ye are grateful, I will assuredly increase you; but if ye be ungrateful, verily My chastisement is mighty. And Moses said, If ye and all who are on the earth be ungrateful, yet truly God is Rich and Praiseworthy (xiv. 5-8).

And We had sent Moses with Our signs and manifest authority unto Pharaoh and Haman and Korah; but they said, Sorcerer, impostor! And when he came to them with truth from Us, they said, Slay the sons of those who believe with him, and save their womenfolk alive. But the stratagem of the infidels only ended in failure. And Pharaoh said, Let me alone, that I may slay Moses, and let him call upon his Lord. I fear lest he change your religion or cause corruption to appear in the land. And Moses said, Verily I have taken refuge in my Lord and your Lord from every proud one who believes not in the Day of Reckoning. And a man, a believer, of the family of Pharaoh, who was concealing his faith, said, Will ye slay a man who says my Lord is God, when he has come to you with clear proofs from your Lord? And if he be a liar, on him will be his lie; but

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if he be a man of truth, there will fall on you part of what he threatened. Verily God guideth not him who is a transgressor, an impostor (xl. 24-29).

And Pharaoh said, Oh Haman, build me a tower that I may reach the avenues, the avenues of the heavens, and may mount up to the God of Moses, for verily I deem him a liar. And thus the evil of his doings was made fair-seeming to Pharaoh, and he turned aside from the Way; and the stratagem of Pharaoh only ended in ruin (xl. 38-40).

And We gave Moses the Guidance, and We made the Children of Israel inherit the Book, a guidance and an admonition to men of understanding (xl. 56).

We will recite unto thee from the History of Moses and Pharaoh with truth, for the sake of a people who believe. Verily Pharaoh lifted himself up in the earth, and divided his people into parties. He weakened one party of them by sacrificing their sons and keeping alive their womenfolk. Verily he was one of the transgressors. And We desired to show favour to those who were weakened in the land and to appoint for them leaders (Imāms), and to make them inheritors (of the land), and to establish them in the land, and to show to Pharaoh and Haman and their hosts that from them would come what they dreaded. And We revealed to the mother of Moses (saying), Give him suck, and if thou fearest for him, then cast him in the river (yam), and be not afraid, nor afflicted; verily We will restore him to thee, and make him one of the Sent Ones. Then the family of Pharaoh adopted him, to be an enemy and a sorrow to them. Verily Pharaoh and Haman and their hosts were sinners. And the wife of Pharaoh said, Coolness of eye to me and to thee! (i.e., This child will comfort us both). Do not slay him, perhaps he may be useful to us, or we may adopt him as a son. And they knew not (the consequences). And the heart of Moses' mother became a blank (through fear), and she had almost revealed him, had not We bound up her heart in order that she might be of those who believe. And she said to his sister (Miriam), Follow him. And she watched him from afar, and they knew it not. And We made him refuse the wet-nurses until (his sister) said, Shall I lead you to the family of a house that will rear him for you, and will be careful of him? So We restored him to his mother, to bring coolness to her eye, and not sorrow, and that she might know that the promise of God is true. But most of them

knew it not. And when he had reached his age of strength, and become a man, We gave him wisdom and knowledge, for thus do We reward the righteous. And he entered the city at a time when its inhabitants did not observe him, and found therein two men fighting, the one, of his own party; the other, of his enemies. And he who was of his own party asked his help against him who was of his enemies. And Moses smote him with his fist and slew him. He said, This is the work of Satan; for he is an enemy, a manifest misleader. He said, Oh my Lord, verily I have acted unjustly to my soul; forgive me. Then He forgave him; verily He is the Forgiving, the Merciful. He said, Oh my Lord, in that Thou hast showed me favour, I will never again be the helper of the wicked.

But in the city in the morning he was afraid, and looked about him, and lo! the man whom he had helped the day before cried out to him for help. Moses said to him, Verily thou art a manifest villain. Then when he desired to lay hands on him who was their enemy, he said, Oh Moses, dost thou desire to slay me as thou didst slay a man yesterday? Thou desirest to become a tyrant in the land, and desirest not to become a peacemaker. And a man from the outskirts of the city came running, and said, Oh Moses, verily the princes consult to slay thee. So begone. I am a good counsellor to thee. So he went forth thence in fear, looking about him. He said, Oh my Lord, deliver me from the unjust people. And when he was journeying towards Midian, he said, Perhaps my Lord will guide me in an even way. And when he came down to the water of Midian, he found at it a company of men watering; and he found beside them two women⁵ keeping back (their flock). He said, Why do ye thus? They said, We shall not water until the shepherds have driven off; for our father is a very old man. So (Moses) watered for them. Thereafter he retired into the shade and said, Oh my Lord, of the good which Thou hast sent down to me I am poor indeed. Then there came to him one of them walking bashfully. She said, Verily my father calleth thee, that he may pay thee wages for watering for us. Then when he came to him and told him the story, he said, Be not afraid; thou hast escaped from the unjust people. One of them said, Oh father, hire him, for the best thou canst hire is the strong, the trusty. He said, Verily I desire to marry thee to one of these my daughters, if thou wilt serve me for eight years; and if thou fulfil ten, it shall be of thine

⁵ In the Bible story (Exodus ii. 16) they are seven in number.

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own accord, for I wish not to deal hardly with thee. Thou wilt find me, if God wills, one of the upright. (Moses) said, This is between me and thee; whichever of the two terms I fulfil, there will be no injustice to me. And God is witness of what we say.

Then when Moses had fulfilled the term, and was journeying with his family, he perceived a fire on the side of the Mount. He said to his people, Wait for I perceive a fire; perhaps I may bring you tidings from it, or a brand from the fire to warm you. And when he came to it, he was invoked out of the bush from the right side of the valley in the sacred hollow (as follows), Oh Moses, verily I am God, the Lord of Eternity. Cast down thy rod. Then when he saw it wriggling like as a serpent, he turned and fled and returned not. (The voice) said, Oh Moses, draw near and fear not, for thou art in safety. Place thy hand in thy bosom; it shall come forth white without injury; and draw back thy hand (lit. wing) towards thee without fear. These shall be two signs from thy Lord unto Pharaoh and his princes; for they are a corrupt people. He said, Oh my Lord, verily I have slain one of them, therefore I fear lest they slay me. My brother Aaron is more eloquent than I. Send him with me as a help, to make good my cause; verily I fear lest they regard me as an impostor. (God) said, We will strengthen thine arm with thy brother, and We will give you both authority, and they shall not equal you in Our signs. Ye twain and those who shall follow you shall be victorious.

Then when Moses came to them with Our clear signs, they said, This is nought but magical device. We never heard of this from our forefathers. And Moses said, My Lord knoweth best to whom He hath given His guidance, and who will have reward of the (heavenly) Abode. Verily the unjust shall not prosper. And Pharaoh said, Oh princes, I know of no other god for you except myself.⁶ So burn for me, oh Haman, bricks of clay, and build me a tower that I may ascend up to the god of Moses, and verily I deem him of those who are liars. And he and his hosts behaved proudly on the earth without justice, and thought that they should never be brought back to Us. But We took him and his hosts and cast them into the sea (yam). Behold then the end of the transgressors. And We made them leaders (Imāms) who invite to the Fire (of Hell), and on the Day of Resurrection they shall not be helped. And We followed them in this world with a curse and on the Day of

⁶ See footnote p. 92.

Resurrection they shall be ashamed. And We had given Moses the Book after We had destroyed the former generations, for man's enlightening, and a guidance, and a mercy, that perchance they might reflect. And thou wast not on the western side (of Sinai) when We laid the command on Moses, nor wast thou of those who bore witness; but We originated generations (after Moses), men whose days were lengthened; neither didst thou dwell amongst the inhabitants of Midian to recite to them Our signs, but We sent (apostles to them).⁷ Nor wast thou on the side of the Mount when We invoked (Moses), but it is of the mercy of thy Lord that thou warnest a people, to whom no warner had come before thee, that perchance they might reflect; and that when a calamity befalls them because of their previous handiwork, they should not say, Oh our Lord, why hast Thou not sent an Apostle to us? Then we should have followed Thy signs and been of the Believers. Then when the Truth came to them from Us, they said, Unless the like be given to him that was given to Moses (we will not believe). But did they not disbelieve in what was given to Moses of old? They said, Two pieces of sorcery have helped each other; and they said, Verily in each we are disbelievers (xxviii. 2-48).

A portion of this same chapter deals with the story of Korah, for in the Koran he is made one of Pharaoh's counsellors. This section will be found under *Korah* (p. 75).

It will be noticed how in one point the above account differs from the biblical narrative (Exodus ii. 5). In the latter it is the *daughter* of Pharaoh who plays the part of foster mother to Moses; whereas here it is Pharaoh's *wife*, whose name is given usually in legend as *Āsiya*. Her story as told by the Arab traditionists is remarkably like that of St. Catherine, the virgin martyr of Alexandria. See an article by the present writer in *The Moslem World*, Jan., 1928, on this comparison.

Thereupon We sent after them Moses and Aaron unto Pharaoh and his nobles with Our signs; but they acted proudly and were a wicked people. Then when the Truth came to them from Us, they said, Verily this is manifest sorcery. Moses said, Do you say of the Truth when it has come to you, Is this manifest sorcery? But sorcerers shall

⁷ See under *Jethro*, p. 64.

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not prosper. They said, Art thou come to us to turn us from what we found our fathers practise, and that ye twain may have rule in the land? But we are not believers in you.

And Pharaoh said, Bring me every skilled sorcerer. Then when the sorcerers came, Moses said to them, Cast down what ye have to cast. Then when they had cast, Moses said, The sorcery you have brought shall God render vain; verily God prospers not the work of evil-doers. And God will verify the truth of His sayings, although the wicked detest it.

And none believed on Moses except a race among his own people, through fear of Pharaoh and his nobles, lest he should afflict them. And Pharaoh was mighty in the land, and one of the transgressors. And Moses said, Oh my people, if ye believe in God, put your trust in Him, if ye be Moslems! And they said, In God do we put our trust! O our Lord, do not appoint us for affliction by the iniquitous people; but deliver us by Thy mercy from the infidel people!

And We revealed to Moses and his brother (as follows), Provide dwellings for your people in Egypt; and make (in) your dwellings a Kibla,^s and observe prayer and proclaim good tidings to the Faithful. And Moses said, Oh our Lord, verily Thou hast given Pharaoh and his nobles splendour and riches in this present life. Oh our Lord! that they may err from Thy Way! Oh our Lord, confound their riches, and harden their hearts that they may not believe until they see the painful punishment. (God) said, The prayer of you both is granted. Be ye upright, and follow not the path of those who do not know.

And we caused the Children of Israel to pass through the sea; and Pharaoh and his hosts followed them in a violent and hostile manner, until when the drowning overtook him, he said, I believe that there is no God but He in whom the Children of Israel believe, and I am one of the Moslems. (God said), Yes, now; but formerly thou wast rebellious, and wast one of the wicked-doers. But this day will We raise thy body that thou mayest be a sign to those who shall be after thee. And verily many men are neglectful of Our signs! And We prepared a settled abode for the Children of Israel and provided them with good things; nor did they disagree until knowledge came to them. Verily thy Lord will decide between them on the Day of Resurrection concerning that in which they disagree (x. 76-93).

^s The Kibla is the point towards which the Faithful turn in prayer. In the early days of Mohammed's career he had the intention of choosing Jerusalem as the Kibla for his followers, but matters of policy led him to change his plan and select the Kaaba at Mecca as the Centre of the Faith.

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Thereupon We sent Moses after them with Our signs unto Pharaoh and his nobles. Then they treated him badly. Then behold, how was the downfall of the wicked. And Moses said, Oh Pharaoh, verily I am an apostle from the Lord of Creation. It is right that I speak nought but the truth concerning God. I have come to you with a sign from your Lord. So send the Children of Israel along with me. (Pharaoh) said, If thou hast brought a sign then produce it, if thou art of those who speak the truth. Then he cast his rod, and behold it became a manifest serpent. And he drew forth his hand (from his bosom), and behold, it was white unto the onlookers. The nobles of the people of Pharaoh said, Verily this is a skilled sorcerer. He wishes to expel you from your land. So what do you command? They said, Defer him and his brother, and send to the cities men who will assemble and bring unto thee all the skilled sorcerers. And the sorcerers came to Pharaoh. They said, Verily shall we have a reward if we be victorious? He said, Yes, and ye shall be of those who draw near (my presence). They said, Oh Moses, either you cast down (your rod) or else we cast down (our rods). He said, Cast ye down. And when they cast down they bewitched the eyes of men and terrified them, and they performed a mighty sorcery. And We spake by revelation unto Moses, Throw down thy rod. And behold it swallowed up what they had changed. So the truth was confirmed, and that which they had wrought proved in vain. And they were overcome there, and were humiliated. And the sorcerers prostrated themselves in worship. They said, We believe in the Lord of Creation, the Lord of Moses and Aaron. Pharaoh said, Do ye believe in Him before I have given you permission? Verily this is a plot which ye have plotted in this my city, that ye might drive out its people. But ye shall surely know; I will surely cut off your hands and feet on opposite sides; then will I cause you all to be crucified. They said, Verily, to our Lord do we return; for thou takest vengeance on us only because we have believed in the signs of our Lord, when they came unto us. Oh Lord, pour on us patience, and cause us to die as Moslems!

Then said the nobles of Pharaoh's people, Wilt thou let Moses and his people go to spread disorders in the earth, and leave thee and thy gods? He said, We will cause their male children to be slain and preserve their females alive: and verily we shall be masters over them. Moses said unto his people, Ask assistance of God, and bear patiently; for the earth is God's; He giveth it, for an inheritance, to such of

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His servants as He pleaseth; and the (happy) end is unto those who fear Him. They said, We have been oppressed, before thou camest to us, and since thou hast come to us. He said, Perhaps your Lord will destroy your enemy, and will cause you to succeed in the earth, and He will see how you will act.

And formerly We punished the people of Pharaoh with dearth and scarcity of fruits, that they might be warned. And when good happened to them, they said, This is our due. But if evil happened to them, they regarded Moses and those who were with him as ill-omened. Was not their evil omen from God? But most of them knew it not. And they said, Whatever sign thou dost bring us, for our bewitchment, we will not believe in thee. And We sent upon them the flood and the locusts and the lice and the frogs and the blood, clear signs. But they behaved proudly, and were a sinful people. And when a plague fell upon them, they said, Oh Moses, pray for us to thy Lord, according to that which He hath covenanted with thee. Verily if thou takest the plague from off us, we will surely believe thee, and will let the Children of Israel go with thee. But when We had taken the plague from off them, and the term was at an end, lo! they broke their promise. Therefore We took vengeance on them, and drowned them in the sea, because they treated Our signs as impostures and were regardless of them. And We caused the people who had been rendered weak, to inherit the eastern and the western lands, which We had blessed (as an heritage). And the good word of thy Lord was fulfilled on the Children of Israel because they had borne up with patience. And We destroyed the works and the structures of Pharaoh and his people. And We caused the Children of Israel to pass through the sea, and they came unto a people who gave themselves up to their idols. They said, Oh Moses, make us a god, as they have gods. He said, Verily ye are an ignorant people; for that which they practise will be destroyed and that which they do is in vain. He said, Shall I seek for you any other god but God, when it is He who has preferred you above all creation?

And (remember) when We rescued you from the people of Pharaoh who afflicted you sorely; they slew your male children, and let only your females live; and in this was a great trial from your Lord. And We appointed with Moses for thirty nights, which We completed with ten (in addition); and the stated time of his Lord was fulfilled in forty nights. Then said Moses unto his brother Aaron, Take thou my place among my people, and act rightly, and follow

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not the way of the corrupt doers. And when Moses came at Our stated time and his Lord spake with him, he said, Oh Lord, show (Thyself) to me; that I may behold Thee. (God) said, Thou shalt not see Me; but look towards the Mount, and if it stand firm in its place, then shalt thou see me. But when his Lord appeared with glory in the Mount, He turned it to dust. And Moses fell down in a swoon. And when he came to himself, he said, Praise be unto Thee! I turn unto Thee in penitence; and I am the first of true believers. (God) said, Oh Moses, I have chosen thee above men by My commissions, and by My speaking to thee. Receive then that which I have brought thee, and be of those who give thanks. And We wrote for him on the tables an admonition concerning every matter, and a decision in every case, (and said) Receive this with reverence; and command thy people to receive them for the most excellent (precepts) thereof. I will show you the dwelling of the wicked. . . .

And the people of Moses took during his absence a calf made of their ornaments, and ruddy like gold, and lowing.⁹ Did they not see that it spake not unto them, nor guided them in the way? Yet they accepted it and acted wickedly. But when they repented, and saw that they had erred, they said, Verily if our Lord have not mercy on us and forgive us, we shall surely be of those who perish. And when Moses returned to his people, wrathful and indignant, he said, Evil is it that ye have done after my departure. Would ye hasten the commands of your Lord? And he threw down the tables, and seized his brother by the head and dragged him unto him. (Aaron) said, Son of my mother, the people rendered me weak, and had well nigh slain me. Make not mine enemies to rejoice over me, and place me not among the evil-doers. He said, Oh Lord, forgive me and my brother, and bring us into Thy Mercy; for Thou art the Most Merciful of those that show mercy! Verily as for them who took the calf (as a god), wrath from their Lord shall overtake them, and shame in this present life. Thus will We reward those who devise a lie. But to those who do evil, and afterwards repent and believe, thy Lord will thereafter be Clement, Merciful.

And when the anger of Moses was stilled, he took up the tables; and in their writing was guidance and mercy unto those who feared their Lord. And Moses chose from his people seventy men at the time appointed by Us. And when a storm of thunder and lightning overtook them, he said,

⁹ So Rodwell.

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Oh Lord, if it had been Thy pleasure, Thou hadst destroyed them and me before this. Wilt Thou destroy us for what our foolish ones have done? It is nought but Thy trial; Thou wilt mislead by it whom Thou wilt, and guide whom Thou wilt. Our Guardian Thou! Forgive us then and have mercy on us! For of those who forgive Thou art the best! And write down for us what is good in this world, as well as in the world to come, for to Thee are we guided. (God) said, My punishment shall fall on whom I will, and My mercy embraceth all things, and I write it down for those who shall fear me, and pay alms, and believe in Our signs (vii. 101-155).

Mohammed goes on now to recount certain incidents that took place during the Wanderings in the Wilderness, in the course of which he mentions one or two points which are not linked with the Bible narrative.

And among the people of Moses there is a certain number (perhaps the Levites are intended here according to Exodus xxxii. 26) who guide with truth, and act justly according to it. And We divided them into twelve tribes, as nations; and We revealed unto Moses when his people asked drink of him. . . . Strike the rock with thy rod; and there gushed forth twelve fountains, and the men knew their drinking places. And We caused clouds to overshadow them, and manna and quails to descend upon them (saying), Eat of the good things which We have supplied you for food. And they did not injure Us but they injured themselves.

And (remember) when it was said unto them, Dwell in this city, and eat therefrom whatever ye will, and say, Hittat (forgiveness), and enter the gate with prostrations. Then will We pardon your offences; We will give increase to the doers of good. But the ungodly ones among them changed that word into another than that which had been told them, therefore We sent down upon them indignation from heaven, because they had transgressed.

And now we find Moses associated with another Fish Legend.¹⁰

¹⁰ There seems to be nothing similar to this story either in the Bible or in the Talmud. It is usual to regard "the city in the neighbourhood of the sea" as being Aila (=Elath) on the Red Sea. But I would propose to regard it as a development of the passage in Nehemiah xiii. 16:—"There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." If this is correct, "the city" would be Tyre (or perhaps Tor on the coast of Sinai).

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And ask them about the city in the neighbourhood of the sea, when the inhabitants transgressed on the Sabbath; when their fish came to them on their Sabbath day openly, but on the day when they kept no Sabbath, they came not. Thus did We try them for that they were evil-doers. And when some of them said, Why warn ye those whom God would destroy or punish with terrible punishment? they said, For our own excuse with your Lord; and that they may fear Him. Then when they forgot their warnings, We delivered those who had forbidden evil; and We inflicted a severe punishment on those who had transgressed, for that they were evil-doers. But when they proudly persisted in that which was forbidden, We said to them, Be ye scouted apes! and then thy Lord declared that until the Day of Resurrection He would surely send against them those who should evil entreat and punish them; for prompt is thy Lord to punish; and He is Forgiving, Merciful (vii. 159-166).

In the Koran, Sinai is not mentioned as the actual place where Moses received the Law. The place is simply called *Al-Tūr* (The Mount). In the Talmud (*Abodah Zarah*, ii. 2), it is said, "I will cover you with the mountain like a roof." This seems to find an echo in the Koran in the chapter from which we have just been quoting (vii. 170):

And (remember) when We shook the mount over them as if it were a shadow, and they thought it falling upon them.

But the Book of Moses (was revealed) before (the Koran) as a guide and a mercy; And this is a Book confirming it in the Arabic tongue, to warn those who act wrongly, and to bear good tidings unto the doers of good (xlvi. 11).

They said, Oh our people, verily we have heard a Book, which has been revealed since Moses confirming what was before it; directing unto the truth and the right way (xlvi. 29).

Say, Who sent down the Book which Moses brought, as a light, and a guide to mankind, which ye publish (in part) and conceal for the most part? (vi. 91).

This is the standing accusation made by Mohammed against not only the Jews but also the Christians, that they have falsified their Scriptures, thereby concealing the prophecies of

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Mohammed's coming in the fulness of time. (See under *Ezra* and *Jesus*.)

Thereupon We gave Moses the Book, a perfect one unto him who doeth right, and a decision concerning everything, and a guide and a mercy (vi. 155).

Chapter II. of the Koran contains a long account of the story of Moses. It is called the Chapter of the Cow (*al-Bakara*) because of a famous incident therein related.

Oh Children of Israel, remember my favour wherewith I favoured you; and that I have preferred you above all creation. And dread the day when soul shall not satisfy for soul, neither shall any intercession be accepted from them, nor shall any ransom be taken, neither shall they be helped. And (remember) when We rescued you from the people of Pharaoh who were oppressing you with grievous chastisement, sacrificing your male children and allowing your females to live. And in that was a trial from your Lord, a mighty one. And when We divided for you the sea and rescued you, and drowned the people of Pharaoh, and ye were onlookers. And when We covenanted with Moses for forty nights. Then ye produced the calf behind his back, and ye were transgressors. Thereafter We forgave you so that perhaps ye might be grateful. And when We gave Moses the Book and the Salvation (*Furkân*) that ye might be guided aright. And when Moses said to his people, Oh my people, verily ye have wronged yourselves by your producing the calf. So turn unto your Creator, and kill yourselves those (who did this). This is better for you before your Creator; then He may relent concerning you. Verily He is the Relenting One, the Merciful One. And when ye said, Oh Moses, we will not believe you until we see God manifestly, then the thunderbolt fell upon you and ye were onlookers. Thereafter We awakened you after your death, so that perhaps you might be thankful. And We overshadowed you with clouds, and sent down upon you the manna and quails (saying), Eat of the good things We have supplied for you. And they wronged not Us, but themselves; they did wrong. And when We said, Enter this city, and eat therefrom where ye wish, to repletion. And enter the gate, bowing down, and say, Forgiveness; and We will forgive you your sins, and We will benefit the doers of good. Then those who were evil counterfeited a statement other than what was told them. Then We sent down upon those

who trasgressed indignation from heaven because they had done wrong. And when Moses asked for water for his people, We said, Strike with thy rod the rock. Then there gushed forth from it twelve springs. And all men knew their drinking-places. Eat and drink of the provision of God, and commit not evil in the earth, acting corruptly. And when ye said, Oh Moses, we will not be patient with one food, so call for us to thy Lord, to bring forth for us of what the earth bringeth forth of her herbs and her cucumbers and her garlic and her lentils and her onions. He said, Do ye seek to change that which is better for that which is worse? Go down into Egypt, for verily there is that ye ask for. And vileness and misery smote them, and brought anger from God. This was because they were disbelieving the signs of God and were killing the prophets unjustly. This was because they rebelled, and transgressed. Verily those who believe, and those who Judaize, and the Christians and the Sabians,¹¹ whoever believeth in God, and the Last Day, and doeth right, they have their reward with their Lord, and they have no fear, nor are they grieved.

And (remember) when We accepted your covenant and when We raised up above you the Mount. Take what We have given you with determination, and remember what is in it, that ye may beware. Thereupon ye turned back after this, and had it not been for the grace of God and His mercy, towards you, ye had been doomed. And ye know of those of you who transgressed on the Sabbath, for We said, Be ye apes, outcasts! Then We made them an example to those with them and those after them, and a warning to the pious. And when Moses said to his people, Verily God orders you to sacrifice a cow, they said, Dost thou take us for a laughing stock? He said, I take refuge in God from being so foolish! They said, Call for us to thy Lord to make clear to us what (the cow) is (to be like). He said, Verily He says, She is to be a cow, neither old nor young, of middle age between the two. So do what ye are commanded. They said, Call for us to thy Lord to make clear what her colour should be. He said, Verily He says, She is to be a cow, light-coloured, very light; her colour delighting the onlookers. They said, Call for us to thy Lord to make clear to us what she is (to be like). Truly cows are much similar amongst us, and if God wills, we will be rightly guided. He said, Verily He says, She is to be a cow not broken to plough

¹¹ The Sabians are nowadays identified with the Christians of St. John who are to be found still in the district round the lower Euphrates. The standard authority on the subject is Chwolson, *SSabier und SSabaismus*.

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the earth, or water the ground, healthy, with no blemish in her. They said, Now thou hast brought the truth. Then they sacrificed her, and they almost failed to do so.

And when ye killed a person, and ye fought concerning it, God revealed what ye were concealing. Then We said, Strike it with part of it (i.e., strike the dead body with part of the cow). Thus God gives life to the dead, and shows you His signs, that ye may comprehend. Then your hearts were hardened after this, and they (became) like stones, or even harder; and even from stones there have gushed forth rivers, and even some of them have been cleft asunder; and there has come forth from them water, and some of them have fallen down from fear of God. And God is not unmindful of what ye are doing (ii. 46-69).

The above passage is based on the ritualistic use of the red heifer ordained in Numbers xix.

And We have given Moses the Book, and caused Apostles to succeed him; and We gave to Jesus the son of Mary the clear proofs, and We strengthened him with the Holy Spirit (ii. 81).

The reader is referred to the sections on *Jesus* and *Mary*.

And there came to you Moses with the clear proofs. Thereupon ye took to yourselves the calf after that, and ye transgressed. And when We accepted your covenant and raised up above you the Mount. (We said), Take what We have given you with determination, and hearken. They said, We have heard, and have rebelled. And they were made to drink into their hearts the calf for their unbelief (ii. 86-87).
(cf. Exodus xxxii. 20 and Deut. ix. 21.)

There is one more reference to Moses in this, the longest, chapter of the Koran.

Do ye wish to ask of your Apostle (i.e., Mohammed) the same as you asked of Moses formerly? (namely, to see God face to face) (ii. 102).

And (remember) when Moses said to his people, Why grieve ye me, oh my people, when ye know that I am God's Apostle unto you? And when they went astray, God led their hearts astray; for God guideth not a perverse people (lxi. 5).

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The People of the Book (i.e., those to whom Holy Writings have been revealed) will ask thee to bring down for them a Book from Heaven. For they asked Moses a greater thing than that, for they said, Show us God visibly! Then a thunderbolt seized them for their iniquity. Thereafter they took to themselves the calf after clear proofs had come to them. And We forgave them for that, and gave Moses manifest power. And We raised up above them the Mount and covenanted with them. And We said to them, Enter the gate worshipping. And We said, Do not transgress on the Sabbath. And We took from them a firm covenant (iv. 152-3).

And God spake with Moses (iv. 162).

Oh Believers, be not like those who affronted Moses: (xxxiii. 69).

Moses too was charged with impostures (xxii. 43).

And when Moses said to his people, Oh my people, remember the favour of God towards you, since He has set amongst you prophets, and made you kings, and given you what He has not given to anyone (else) in Creation. Oh my people, enter the Holy Land, which God has decreed for you, and turn not your backs lest ye be overthrown and perish. They said, Oh Moses, verily in it is a giant race, and verily we will not enter it until they go away from it. So if they go away, then we will enter. Two men (Caleb and Joshua, q.v.) of those who feared (God), to whom God showed favour, said, Enter upon them by the gate. Then when ye have entered it, ye shall be victorious. So in God put your trust, if ye be true believers. They said, Oh Moses, verily we will never enter, as long as they are in it. So go thou, and thy Lord, and fight. Verily here are we remaining. He said, Oh Lord, verily I am not possessed of anything unless myself and my brother. So separate between us and the wicked people. (God) said, Verily it is forbidden them for forty years. They shall wander in the earth. So don't trouble about the wicked people (v. 23-29).

NATHAN.

Nathan, the prophet who by a carefully-prepared parable brought King David's guilt home to him (II. Samuel xii), is nowhere mentioned in the Koran, but his story had obviously reached Mohammed indirectly, for he makes reference to it in *Sūra xxxviii. 20-23*. This passage is quoted under *David*.

NEBUCHADNEZZAR.

Nebuchadnezzar, the King of Babylon, and conqueror of the Jews, appears in Arab tradition under the name of *Bukhtnasar*. He is nowhere expressly mentioned in the Koran. Certain commentators believe that in one place (xvii. 5) his campaign against Jerusalem is referred to. But the passage is also applicable to Goliath (*q.v.*). See *Nimrod*.

NIMROD.

Nimrod was, according to Arab legend, one of the four great kings of antiquity. His partner in infidelity was Nebuchadnezzar (*q.v.*).

Infidels.

Nimrod.

Nebuchadnezzar.

Believers.

Solomon.

Alexander the Great.

His name in Arabic is *Nimrūd*. He was the reputed enemy of Abraham the Pure, the Friend of God, and is referred to in the Koran as the one "who disputed with Abraham concerning his Lord." (See *Abraham*, p. 30.)

The Rabbinic Legends, whence Mohammed derived a great part of his material, make Nimrod the chief persecutor of Abraham, and the one who had the Patriarch cast into the fire because he refused to worship the idols of his fathers. This legend seems to have arisen from the biblical statement (Gen. xv. 7) that Abraham came from Ur of the Chaldees. The word *Ur* may be translated as *light* or *flame*, which gave rise to the fancy that Abraham passed through the *fire*.

Nimrod is also associated with the building of the Tower of Babel, the site of which in modern times is supposed to be the mound of *Birs-i-Nimrūd*, or *Borsippa* (see Wallis Budge: *By Nile and Tigris*, I. 243-267).

This mighty monarch was finally vanquished by a gnat which, entering his head through his nose, brought him, after infinite agony, to his death.

NOAH.

Noah, according to Mohammed, was one of the Elect of God, an Apostle and a Prophet sent to preach to the people and warn them of approaching disaster, if they continued in their sinful ways. The story of the Ark and the Deluge is similar to the biblical account. Noah's name in Arabic is *Nūh*.

Mohammed loved to point a moral and adorn a tale. When the people of Mecca refused to believe in his mission, he threatened them with the destruction that befell those tribes of long ago¹ who refused to attend to the warnings of the prophets (such as Noah, Abraham, Lot, Moses, and Jethro) who had been sent to them by God.

The Inevitable! What is the Inevitable? And what will make thee know what the Inevitable is? Thamud and 'Ad regarded the Day of Calamity as false. Then as for Thamud, they were destroyed by violent thunderbolts, and as for 'Ad, they were destroyed by a wind roaring and furious. He (i.e., God) subjected it against them for seven nights and eight days together. Then thou mightest have seen the people prostrate as if they were the trunks of hollow palms. And didst thou see any of them surviving? And Pharaoh, and those before him, and the Overthrown Cities, came with their sins, and disobeyed the Apostle of their Lord. Therefore He punished them with an accumulated punishment. Verily when the Flood rose high, We carried you in the Ark (*al-Jāriya*)² that We might make it to you a warning, and that the retaining ear might retain it (lxix. 1-12).

And (We destroyed) the people of Noah previously. Verily they were an impious people (li. 46).

¹ Such as 'Ād and *Thamūd*, and *Rass* and *Madian*; the people of Nimrod (Abraham's oppressor); the people of Pharaoh (in the days of Moses); and the sinful inhabitants of Sodom (in the days of Lot). The mysterious tribe of 'Ād was warned by the prophet *Hūd* (see under *Eber*); the prophet *Sālih* was sent to the tribe of *Thamūd*. *Shu'aib*, or Jethro (*q.v.*) admonished the folk of *Madian*.

² Elsewhere Noah's Ark in the Koran is called the Ship, *al-Fulk*, or *Safīna*. The Hebrew word is *Tēbāh*. The cognate word in Arabic is *Tābūt* which is used by Mohammed when speaking of the Ark of the Covenant. which in the Hebrew of the Bible is never called *Tēbāh*, but *Arōn* (see note under *Saul*, p. 123).

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And verily He destroyed 'Ad and Thamud of old, and left not a survivor; and the people of Noah, previously. Verily they were most wicked and sinful; and the Overthrown Cities He hurled down, so that what covered them covered them (liii. 51-55).

The people of Noah previously regarded (the truth) as a lie, and regarded Our servants as impostors, and said, Madman! And he was rejected. Then cried he to his Lord, Verily, I am defeated, help me. Then We opened the gates of Heaven with water in torrents, and We made the Earth burst forth with fountains, and the waters met according to a fixed command. And We carried him on a thing of planks and nails, sailing under Our eyes; a reward for him who was not believed in. And We left it as a sign, but is there anyone who heeds the warning? And how great was My punishment and My vengeance! (liv. 9-16).

And Noah called on Us formerly, and right prompt were We to hear him, and We rescued him and his people from the mighty anxiety; and We made his offspring the survivors. And We left for him among posterity, Peace be upon Noah for ever and ever! Verily thus do We reward the well-doers! Verily he was one of Our faithful servants! Thereafter We drowned the rest (xxxvii. 73-80).

Chapter lxxi. of the Koran is called the Chapter of Noah because the whole *Sūra* of 29 verses deals with his story, as follows:—

Verily We sent Noah to his people (saying), Warn thy people before there come upon them a painful punishment. He said, Oh my people, verily I am unto you a manifest warner! Serve God and fear Him, and obey me. He will forgive you your sins and respite you until the Time specified; verily the Time of God, when it comes, it shall not be delayed! Would that ye knew it! He said, Oh Lord, I have cried to my people night and day, and my cry only makes them flee from me. And whenever I cry unto them, that Thou mayst forgive them, they put their fingers in their ears and wrap themselves up in their garments, and are stubborn, and are disdainfully disdainful. Then I cried unto them publicly. Then I addressed them again; and in secret I spoke to them, and I said, Ask forgiveness from your Lord; verily He is Forgiving. He will send the Heaven unto you with plentiful rain, and will increase you in wealth and

children; and will place for you gardens, and place for you water-courses. What has come to you that you hope not for goodness from God? And He created you by successive steps. Do ye not see how God created seven heavens in ranks, and set the moon therein as a light; and set the sun as a torch. And God has grown you from the earth like a plant, and He will turn you back into it again, and bring you forth afresh. And God set for you the earth as a carpet, that ye may walk thereon along spacious paths. Said Noah, Oh Lord, verily they rebel against me, and follow those whose wealth and children do but increase their loss.

And they plotted a great plot, and said, Forsake not your gods; forsake not Wadd nor Suwa', nor Yaghuth and Ya'uk and Nasr. And they caused many to err and shall increase the wicked in their errors. Because of their sins they were drowned and made to enter the Fire, and they found no helper except God. And said Noah, Oh Lord, leave not on the earth one offspring of infidels! Verily if Thou leavest them, they will beguile Thy servants, and will beget only sinners and infidels. Oh Lord, forgive me and my parents and whoever enters my house believing, and the faithful men and women; and do not increase to the wicked except perdition (lxxi).

Before them (i.e., before the days of the Meccans) the people of Noah, and the men of Rass and Thamud, and 'Ad and Pharaoh, and the Brethren of Lot, and the men of the forest and the people of Tubba', all regarded the Sent Ones as impostors. Justly were they threatened (l. 12-13).

The people of Noah regarded the Sent Ones as impostors. When their brother Noah said to them, Will ye not fear God? Verily I am for you a faithful Apostle. So fear God and obey me. And I do not ask you for a reward for this; verily my reward is from the Lord of Eternity alone. So fear God and obey me. They said, Shall we believe on thee when only the vilest follow thee? He said, But I know not what they have done. Verily their account is to my Lord alone. Would that ye understood! And I will not thrust away those who believe. Verily I am but a manifest warner. They said, If thou desist not, Oh Noah, thou shalt be one of the stoned ones. He said, Oh Lord, my people regard me as an impostor. So make a decision between me and them, and rescue me and those of the Faithful who are with me. So We saved him and those who were with him in the fully-laden Ark (Fulk). Thereafter, We drowned the rest. Verily in this was a sign, but most of them believed not. And verily thy Lord, He is the Mighty, the Merciful! (xxvi. 105-122).

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Before them the people of Noah, and 'Ad and Pharaoh the Master of Stakes,³ and Thamud and the people of Lot, and the men of the forest regarded (their apostles) as impostors. Then just was the punishment (xxxviii. 11-13).

And We sent Noah unto his people, and he said, Oh my people, serve God. Ye have no other God but He. Will ye not then fear Him? Then said the chiefs of his people who disbelieved, This is nought but a man like yourselves. He is seeking to glorify himself above you. And if it had so pleased God, He would have sent angels. We heard not of this with our sires of old. Verily he is none other than a man possessed by a Jinn.⁴ Leave him alone therefore, for a time. He said, Oh Lord, help me against their charge of imposture. Then We revealed unto him, Make the Ark (al-Fulk) under Our eye, and Our revelation, and when Our decree comes to pass, and the earth's surface boils up,⁵ lead into it of every kind two yoked, and thy family except him on whom sentence has already been passed.⁶ And do not plead with me for those who transgressed, verily they shall be drowned. And when thou and those with thee shall go up into the Ark (al-Fulk), then say, Praise be to God who has rescued us from the wicked people. And say, Oh Lord, disembark me with a blessed disembarking, for Thou art the Best of Disembarkers! Verily in this were signs, and verily We were making a test (xxiii. 23-31).

And (remember) Noah when he called aforetime (unto Us), and We heard him and delivered him and his family from the great calamity. And We helped him against the people who treated Our signs as false. Verily they were a wicked people, and We drowned them all (xxi. 76-77).

And the people of Noah, when they declared that the Apostles were impostors, We drowned them, and made them a sign unto mankind. And We have prepared for the transgressors a grievous punishment (xxv. 39).

³ Pharaoh is called the Owner of Tent-pegs (*Dhu'l-Awtād*), because according to tradition he impaled the Israelites. But this seems an erroneous explanation. May it not refer to the fact that he kept them against their will in Egypt, and would not let them go, until they lifted up their tent-pegs and followed Moses, their leader?

⁴ In Arabic a madman is literally "one possessed by the Jinn" or evil spirits.

⁵ The original is literally, "and the oven boils up." This seems to agree with the Talmudic statement that at the Deluge the wicked were destroyed by boiling water. The Gemara also adds that the waters around the Ark were cool.

⁶ This refers to Canaan (*q.v.*).

Oh, offspring of those whom We bare with Noah! He verily was a grateful servant! . . . And how many nations have we exterminated since Noah! And of the crimes of His servants thy Lord is sufficiently aware, observant (xvii. 3, 18).

And We sent Noah unto his people (saying), Verily I am for you a manifest admonisher that ye worship none but God. Verily I fear for you the punishment of a painful day. Then said the chiefs of his people who were unbelievers, We do not regard thee other than as a man like ourselves; and we do not regard those who follow thee other than as our meanest and hastiest in judgment; nor do we see in thee any excellence above ourselves; nay we think you liars. (Noah) said, Oh my people, do you think so? If I am upon a clear revelation from my Lord, and He has given me mercy from Himself to which ye are blind, then can we force it upon you, if ye are averse to it? And oh my people, I ask you not for wealth. My reward is of God alone. And I will not drive away those who believe that they shall meet their Lord. But I regard you as an ignorant people. And oh my people, who shall help me against God if I drive them away? Will ye not then take heed? And I do not say to you that with me are the treasures of God, nor that I know the Unseen, nor do I say, Verily I am an angel; nor do I say of those whom you eye with scorn, God will not give them any good thing. . . . God knows best what is in your hearts . . . for then I should be one of those who transgress. They said, Oh Noah, thou hast disputed with us, and multiplied disputes with us. Bring upon us what thou hast threatened, if thou art of those who speak truthfully. He said, God will bring it upon you when He wishes, and ye are not able to frustrate Him. And there shall not profit you my counsel . . . though I wish to counsel you aright . . . if God wishes to mislead you. He is your Lord, and to Him ye shall be brought back. Do they say, He has forged it? Say, Verily if I have forged it, then upon me be my guilt; but I am free of that of which ye are guilty.

And it was revealed unto Noah. Verily none of thy people shall believe except those who have already believed. So be not distressed at what they do. But construct the Ark in Our sight, and according to Our revelation, and do not plead with me for those who have sinned. Verily they are to be drowned. So he built the Ark and whenever the chiefs of the people passed by they scoffed at him. He said, Though ye scoff at us, we shall scoff at you just as ye scoff. Then ye shall

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know on whom a punishment shall come that shall shame him, and on whom there shall light a lasting punishment. (So it was) until Our command came to pass, and the earth's surface boiled. We said, Carry into it one pair of every kind, and thy family except him on whom sentence has been passed,⁷ and those who have believed. But there did not believe with him except a few. And he said, Embark in it. In the name of God be its course and its anchoring! Verily my Lord is Forgiving, Merciful. And she (i.e., the Ark) moved with them among waves like mountains, and Noah called to his son,⁷ and he was in a separate place, Oh my son, sail with us and be not with those who disbelieve. He said, I will go off to a mountain that shall save me from the water. (Noah) said, None shall be safe this day from the command of God except him to whom He is merciful. And a wave passed between them, and he was among the drowned.

And it was said, Oh Earth, swallow up thy water, and oh Heaven, desist. And the water abated, and the command was fulfilled, and (the Ark) settled upon Al-Jūdī.⁸ And it was said, Avaunt, ye tribe of transgressors! And Noah called to his Lord, and said, Oh Lord, verily my son is of my family, and verily Thy promise is true, and Thou art the Most Just of Judges. (God) said, Oh Noah, verily he is not of thy family, verily he has done what is not right. So do not ask concerning what thou hast no knowledge of. Verily I warn thee lest thou become one of the Ignorant. He said, Oh Lord, verily I seek refuge in Thee lest I ask concerning what I have no knowledge of, and unless Thou dost forgive me and art merciful, I shall be one of those who are lost.

It was said, Oh Noah, disembark, with peace from Us and blessings on thee and on peoples (to be born) from those who are with thee. But (other) peoples, We shall permit them to enjoy themselves for a time, thereafter there shall befall them from us a painful punishment. This is one of the

⁷ This son is supposed to have been Canaan (*q.v.*), the son of Ham, and grandson of Noah.

⁸ The Kurds and the Nestorians regard Mount Judi in Southern Armenia as the traditional spot where the Ark rested. A monastery (destroyed in 776 A.D.) was built there and contained many supposed relics of the Cataclysm. In the earliest Armenian chronicles there is no evidence that Mount Ararat was regarded as the traditional scene. This idea only came into currency later when the Biblical statement (Genesis viii. 4) was wrongly applied to the highest mountain of Armenia, formerly known as Masik. Professor Nöldeke has demonstrated that Mohammed really meant Mount Jūdī in Arabia, which to him would be the highest of all mountains (see the article *Djūdī* in the *Encyclopedia of Islām*).

secret Histories. We reveal it unto thee. Thou didst not know it, neither thou nor thy people before this. So be patient. Verily there is a prosperous end to the God-fearing (xi. 27-51).

Has there not reached you the story of those who were before you, of the people of Noah and 'Ad and Thamud? (xiv. 9).

Before them (i.e., the Meccans) the people of Noah, and the confederates after them, brought a charge of imposture. And each nation schemed against their Apostle to lay violent hold on him, and disputed with empty words to refute the Truth. Then did I lay violent hold on them, and how great was their punishment! (xl. 5).

Later on in the same chapter (verse 32) there is mention of "the likeness of the state of the people of Noah and 'Ād and *Thamūd*." They were always being held up as horrible warnings of the dangers of impiety and transgression. They seem to tinge the whole background of Mohammed's mind at this period.

And We had sent Noah unto his people, and he remained amongst them a thousand years save fifty,⁹ and the Flood (*Tūfān*) overtook them in their transgressions. Then We rescued them and the people in the Ship (*Safina*), and We set it as a sign for all ages (xxix. 13-14).

He prescribed to you the Faith which He commanded unto Noah, and which We have revealed unto thee, and which We commanded unto Abraham and Moses and Jesus (saying), Keep the Faith, and be not split up into sects therein (xlii. 11).

And rehearse unto them the story of Noah, when he said to his people, Oh my people, verily if it has grieved you my standing forth among you and my warning you of the signs of God, then in God do I trust. So assemble your design and your false gods: but let not your design be done by you in the dark. Then come forth against me, and do not delay. And if ye turn aside, then I do not ask you for a reward. My reward (is not) unless from God; and I am commanded

⁹ See Genesis ix. 28, 29.

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to be one of the Moslems. Then they called him an impostor. Then We delivered him and those with him in the Ark (al-Fulk), and We made them survivors. But We drowned those who said Our signs were false. See, then, what was the end of those who were warned! (x. 72-74).

And We sent Noah to his people, and he said, Oh my people, serve God; ye have no other God but Him. Verily I fear for you the punishment of a great day. The chiefs of his people said, Verily we see thee in manifest error. He said, Oh my people, there is no error in me, but I am an Apostle from the Lord of Creation. I bring you the messages of my Lord, and I advise you, and I know from God what ye do not know. Or do ye wonder that there has come to you a reminder from your Lord in the shape of a man from among you, to remind you, and that ye may beware so as perhaps to obtain mercy? Then they called him an impostor. Then We delivered him and those with him in the Ark (al-Fulk), and We drowned those who said Our signs were false. Verily they were a blind folk (vii. 57-62).

And Noah We guided previously (vi. 84).

Verily God chose Adam and Noah, and the Family of Abraham, and the Family of Amram above all creation (iii. 30).

And We had sent Noah and Abraham, and placed in their offspring the gift of prophecy and the Book. And some of them were rightly guided; but most of them were evil-doers (lvii. 26).

Verily We have revealed to thee as We revealed to Noah and Prophets after him (iv. 161).

And (remember) that We have undertaken a covenant with the Prophets and with thee, and with Noah, and Abraham, and Moses, and Jesus the son of Mary; and We have undertaken with them a secret covenant (xxxiii. 7).

And if they regard thee as false, then already before them the people of Noah and 'Ad and Thamud, and the people of Abraham and the people of Lot, and the men of Madian have regarded (their apostles) as false (xxii. 43).

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God made an example for those who disbelieve in the case of the wife of Noah and the wife of Lot. They were under two of Our righteous servants, and they deceived both of them. And their husbands availed them nought against God, and it shall be said (to them), Enter ye into the Fire with those who enter (lxvi. 10).

Hath there not reached you the story of those who were before you of the people of Noah, and 'Ad and Thamud, and the people of Abraham, and the men of Madian and of the Overthrown Cities? (ix. 71).

PAUL, the Apostle. See under **Agabus**.

PETER. See under **Agabus**.

POTIPHAR.

Potiphar, the Egyptian governor to whom Joseph was sold, is alluded to in the Koran in connection with the story of Joseph (*q.v.*). His name in Mohammedan tradition is given as *Kitfir* or *'Itfir*, which is obviously a corruption of the name Potiphar (*Fitfir*). His wife, who played such a treacherous part in the Bible narrative, appears in Arab legends under the name of *Zulaikha*. One of the celebrated Oriental romances is entitled *Yusuf and Zulaikha*.

SAMUEL.

Samuel, the prophet, is not mentioned by name in the Koran, but he is referred to incidentally in the account of the selection of Saul to be King of Israel and Judah (*Sūra* ii. 246). The passage is quoted under *Saul*. Samuel's name in Arabic is *Ushmū'il*.

SARAH.

Sarah, the wife of the Patriarch, is referred to in the course of the story of Abraham (*q.v.*). When the angels announced to her the news of the birth of Isaac, she laughed. In consequence, the name of her son was Isaac, which is from a root meaning "to laugh." (See *Isaac.*) Cf. Gen. xxi. 6.

(Sarah) was standing and she laughed. Then We announced to her about Isaac, and after Isaac, Jacob. She said, Oh woe is me! Shall I bear a son when I am old and this my husband is an old man? (xi. 74).

SAUL.

Saul, the first King of Israel and Judah, is called *Tālūt* in the Koran. This name has been invented to coincide with the name of the famous Philistine giant, Goliath, who is known in the Koran as *Jālūt*. This is a common feature of Koranic nomenclature. For example, Aaron and Korah are referred to as *Hārūn* and *Kārūn*; and the rebellious angels are *Hārūt* and *Mārūt*. Mohammed had a love for assonance.

Hast thou not regarded the assembly of the Children of Israel after Moses when they said to their prophet (Samuel), Send us a king that we may fight in the Way of God. He said, If ye are forced to fight, perchance ye will not fight? They said, And why should we not fight in the Way of God, when we have been forced to leave our habitations, and our children? Then when it was written to them to fight, they turned tail, except a few of them. And God knows the unrighteous. And their prophet said to them, Verily God has sent to you Saul as a king. They said, Shall he have the suzerainty over us, and we are more worthy of the suzerainty than he; and he is not plentifully supplied with money? He said, Verily God has chosen him for you, and has greatly added to his knowledge and stature. For God gives His kingdom to whomsoever He wishes, and God is Bountiful and Wise. And their prophet said to them, Verily the sign of His kingdom shall be that there will come unto you the

Ark in which will be the Shekinah ¹ of your Lord, and the remnant of what the family of Moses and the family of Aaron left. The angels shall carry it. Verily in this there will be a sign to you if ye are Believers. And when Saul departed with his hosts, he said, Verily God is proving you by a river. For whoever drinks of it, is not on my side; and whoever does not taste it, verily he shall be on my side, except him who drinketh a draught out of his hand.² Then they drank of it, except a few of them. Then when they had passed it, he and those who believed with him said, There is no strength to us to-day against Goliath and his hosts. Then said those who thought that they should meet God, How often has a small company overcome a great company by the permission of God! And God is with the patient. And when they fought against Goliath and his hosts, they said, Oh our Lord, pour upon us patience, and establish our feet, and help us against the infidel people. Then they overcame them by the permission of God; and David slew Goliath (ii. 247-252).

SHEBA, The Queen of.

Although the Bible (I. Kings x. 1-13) tells us very little about this dusky Queen of the South, who came to see with her own eyes the splendours of the Court of King Solomon, later Jewish writings, principally the Talmud, often contain most romantic elaborations of the celebrated state visit. The legend even travelled to Persia and India, whence it returned with characteristic additions. And, of course, a great deal of this material percolated through to Arabia, leaving traces in the Koran, and finding a fertile soil for further growth in the

¹ The word in Arabic is *Sakīnah*, which is equivalent to the Hebrew *Shechinah*, the Divine Peace or Abiding Presence that was present within the Ark of the Covenant. It may be a coincidence, but the word for Ark used in the above passage is *Tābūt* (= Hebrew *Tēbāh*, the word used in the Bible for Noah's Ark, and in later Hebrew for the chest containing the scrolls of the Law in the Synagogue. The biblical word for the Ark of the Covenant is *Arōn* אֲרוֹן). Mohammed no doubt used the form *Tābūt* because of its resembling *Tālūt* (= Saul) and *Jālūt* (= Goliath).

² This account of the water-lapping incident is an instance of Mohammed's inexact recollection of Bible stories. Obviously he has confused Saul with Gideon, or else purposely transferred the event in the life of the latter to that of the former.

Mohammedan commentators. The name of the Queen among the Arab historians is usually *Bilkīs*.¹ Besides, she is given many other names. In the version current amongst the Christians of Ethiopia, she is called Queen Makeda, wife of the illustrious King Solomon, and mother of Menelik, the first King of Abyssinia. So far as the evidence of the South Arabian inscriptions takes us at present, she cannot be definitely placed in any of the dynastic lists of the Sabæan monarchs.

In the Koran her story is but briefly sketched. She was regarded as being a pagan princess, worshipping the sun like the Iranians. One of Solomon's ministering birds, the lapwing, or *hudhud*, was the first to carry tidings of her kingdom and beauty to the Grand Monarch.² Following his threat of invading her country with his hordes, she consented to travel across the Arabian deserts to pay him homage. After many manifestations of his wisdom and magic, she was converted from idolatry to Islam, for, it must be remembered, according to Mohammed, King Solomon was a true Moslem.

SOLOMON.

Solomon is an outstanding figure in the Koran and in later Mohammedan legends under his Arabic name of *Sulaimān ibn Dā'ūd* (Solomon, son of David). He has the distinction of being esteemed an Apostle of Allah. At an early age he was noted for his wisdom; even surpassing in that respect his royal father, David. He was granted command over men and angels and spirits. The birds of the air flew in squadrons over his head, sheltering him from the rays of the sun. Satan and his myrmidons were forced to obey his orders. The talisman which was instrumental in effecting all these wonders was a seal-ring engraven with the most wonderful name of Allah. According to Moslem traditional lore, the evil spirits tried to damage the honour of the king by surreptitiously hiding books

¹ A name which apparently comes from the Greek *παλλακίς*, concubine.

² See under *Solomon*.

of black magic beneath his throne and then informing the leaders of the people of the secret source of his wisdom and might. But in the Koran Mohammed gives his affidavit that Solomon was no infidel.

And they (i.e., the Jews) followed what the satans devised against the kingdom of Solomon; and Solomon was not an infidel, but the satans were infidels, teaching men magic and those things which were sent down to the two angels at Babel, Hārūt and Mārūt (ii. 96).

And (remember) David and Solomon when they passed judgment in the case of a field in which the sheep of certain people had pastured during the night, and We were witnesses of their judgment. Then We gave the knowledge thereof to Solomon. And to all We gave judgment and knowledge. . . . And to Solomon (We gave) the wind 'Āsifa, blowing at his command to the land which We had blessed. And We knew all things. And (We gave some) of the satans who might dive for him and perform works besides this. And We guarded them (xxi. 78-82).

Of all the legions of birds that served him, the one that will be remembered as long as the marvellous tales of King Solomon are told is the lapwing or *hudhud*. It was the first to bring him tidings of the mysterious southern kingdom of Sheba and its Virgin Queen, *Bilkīs*. According to the Koran, Solomon summoned her to forsake the sun-worship of her ancestors, and become a Moslem. After she had made the Golden Journey to Jerusalem, and witnessed his powers, she submitted.

And We had given David and Solomon knowledge, and they said, Praise be to God who has endowed us more than His servants, the believers!

And Solomon succeeded David; and he said, Oh ye men, we have been taught the speech of birds and been given of all things. Verily this is a manifest endowment. And there assembled unto Solomon his armies of Jinn and Men and Birds, then they were set in array; until when they came upon the Valley of Ants, an ant said, Oh ye ants, enter your dwellings lest verily Solomon and his armies trample you and notice it not. Then he smiled, laughing at her speech, and said, Lord urge me to be thankful for Thy favour with

which Thou hast favoured me, and my parents, and to act righteously according to Thy pleasure; and make me enter, by Thy mercy, amongst Thy righteous servants.

And he searched the Birds and said, Why do I not see the lapwing? Is he amongst the absentees? I will indeed punish him with a grievous punishment; I will verily sacrifice him unless he brings me a clear explanation. Then (the lapwing) tarried not long (until he returned) and said, I have seen what you have not seen, and I have come to you from Sheba with a true report. Verily I found a woman ruling them, and she has been given all things, and has a great throne. And I found her and her people bowing down to the sun instead of to Allah. And Satan has embellished their actions, and hindered them from the Path, and they are without a guide, lest they should worship Allah who bringeth forth the hidden things in Heaven and Earth, and knoweth what they conceal and divulge. Allah, there is no god but Him! Lord of the Great Throne!

(Solomon) said, We shall see whether you have truthfully spoken, or whether you are a liar. Go with this my letter, and deliver it unto them, then turn aside from them and see what they reply.

(The Queen of Sheba) said, Oh nobles, verily there has been delivered unto me an honourable letter. Verily it is from Solomon, and as follows:—In the Name of Allah, the Merciful, the Compassionate! Do not rise up against me, but come to me as Moslems. She said, Oh nobles, counsel me in my affair. I have not decided on anything until you bear witness. They said, We are possessed with power and courage, and the affair concerns you. See what you will command. She said, Verily kings, when they enter a city destroy it, and the most mighty of its people they abase. Thus will they do. But I am sending to them gifts, and we shall see what the messengers report. Then when (the messenger) came to Solomon, he said, Will you present me with riches? Verily what God has given me is better than what He has given you. But you are boasting of your gifts. Return unto them. Then we will indeed come unto them with armies and there is no withstanding against them. And we will cause them to evacuate it, abased and despised. He said, Oh nobles, which of you will bring me her throne before they come to me as Moslems? A demon of the Jinn said, I will bring it to you, before you arise from your place, for verily I am capable of it, and trustworthy. He ¹ with whom

¹ The person here mentioned is supposed to be Asaph (*q.v.*).

there is knowledge of the Book said, I will bring it to you before your glance returns to you. Then when (Solomon) saw it placed in his presence he said, This is my Lord's bounty that He may test me whether I am grateful or ungrateful. And he who is grateful is grateful to himself, and he who is ungrateful, verily my Lord is rich and bountiful. He said, Change her throne for her, that we may see whether she be guided, or whether she be of those who are not guided. And when she came it was said, Is your throne like this? She said, Yes, similar. And we were given knowledge beforehand, and we became Moslems. And there prevented her what she was worshipping other than Allah. Verily she was of an infidel people. It was said to her, Enter the courtyard. Then when she saw it, she imagined it was a sea, and she uncovered her legs. (Solomon) said, Verily it is a courtyard floored with crystal. She said, Oh Lord, verily I have wronged myself, and I submit along with Solomon unto Allah, Lord of Eternity! (xxvii. 15-44).

Solomon was very punctilious in the observance of his religious duties. On one occasion, however, his pride in his wonderful stud of horses caused him to forget to say his evening prayers. As a personal punishment for this sin of omission, he is said to have ordered all the horses to be slaughtered.

And We gave unto David Solomon. How excellent a servant! Verily he was repentant. When there was paraded before him in the evening the (horses), standing on three feet, and touching the ground with the edge of the fourth, swift in the course, he said, Verily I have loved the love of (earthly) good above the remembrance of my Lord, until (the sun) is hidden by the veil. Bring them to me. Then he began cutting the legs and the necks (xxxviii. 29-32).

For a time the king is supposed to have lapsed into idolatry, being led astray by one of his foreign wives. As a result, God deprived him for a period of his kingdom, and placed a counterfeit body on his throne. At any rate, that is the usual interpretation of the following passage from the Koran.

And We tried Solomon, and We cast upon his throne a body. Then he repented. He said, O Lord, forgive me, and give me a kingdom which may not be to anyone after me, for

Thou art the Giver. Then We subjected to him the wind blowing by his command gently, wherever he directed. And (We subjected to him) the satans in every way for building and diving, and others bound in chains. This is Our gift. So be bounteous or sparing without a reckoning. And verily (there will be) to him in Our presence a high rank and an excellent abode (xxxviii. 33-39).

The Jinn were compelled to labour for the king unceasingly. They became afraid of his miraculous powers. It is said that when the Temple was being erected by their exertions, Solomon came daily to superintend the work. Shortly before the completion of the building, the king died one day while leaning on his staff. No one knew of his death until a worm had eaten its way through the prop, whereupon the body collapsed. But the Temple was finished; the Jinn were released from their enforced slavery; and the mighty King Solomon slept with his fathers.

And (We gave) to Solomon the wind, blowing in the morning for a month, and in the evening for a month. And We caused to flow for him a fountain of molten brass. And some of the Jinn were working in his presence, by the permission of his Lord. And those of them who turn aside from Our command We will cause to taste the punishment of Hell. They make for him what he wishes of sanctuaries and statues and large dishes like fish-ponds, and cauldrons standing firm. Work, oh family of David, with thankfulness, for few of my servants are thankful. And when We decreed against him (i.e., Solomon) Death, nothing guided them (i.e., the Jinn) to his death except the creeping thing of the earth eating his staff. Then when he fell down, the Jinn perceived that if they had known the secret, they would not have continued in the vile punishment (xxxiv. 11-13).

Most of the legends of King Solomon which have found their way into Arabic traditionists,² have come originally from the writing of the old Jewish Rabbis. The commentaries on the Koran are full of fantastic stories fabricated to explain the

² Reference may be made to an article by the present writer in the *Encyclopedia of Islam*, on *Sulaiman*, for a general outline of these, and a bibliography.

difficulties and obscurities of the above-quoted passages. Many volumes might be filled with the accumulated legendary lore of the renowned monarch, "the King of Men and Jinn, of beasts and birds, Lord of the Four Horizons and Four Winds."

TERAH.

Terah, the father of Abraham, is not mentioned by Mohammed, under this name. The Koran gives Abraham's father's name as *Āzar*, which, it has been conjectured, is a form of Alazar, or Eliezer (*q.v.*), the name of Abraham's major domo. The name is to be found in *Sūra* vi. 74, in a passage quoted under *Abraham* (p. 19).

ZACHARIAS.

Zacharias, the father of John the Baptist, figures in the Koran under the name of *Zakarīyā*, as the guardian of the Virgin Mary (see under *Mary*). The account of the visitation of the Angel Gabriel to Zacharias in the Temple is similar to that given in the Gospel of Luke (i. 8 ff.).

There Zacharias called on his Lord, and said, Oh Lord, give me from Thee a good offspring. Verily Thou art the Hearer of Petitions. Then the angels called to him, while he was standing praying in the sanctuary, Verily God gives thee glad tidings of John, who shall speak truly of the Word (i.e., Jesus) from God, and be a great one, and an ascetic, and a prophet of the righteous. He said, Oh Lord, how will there be to me a boy since old age has come upon me, and my wife is barren? (The angel) said, Thus God doeth as He wisheth. (Zacharias) said, Oh Lord, make me a sign. (The angel) said, Thy sign shall be that thou shalt not speak to any man for three days, except by gesture. Remember thy Lord frequently, and give praise evening and morning (iii. 33-36).

An earlier, and somewhat similar, version is given in *Sūra* xix. 1-12, as follows:—

A recollection of the mercy of thy Lord towards His servant Zacharias, when he called upon his Lord with a secret

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calling, and said, Oh Lord, verily my bones are weakened, and my head is become white with hoariness, and never have I been when I prayed to Thee, Oh Lord, unsuccessful! But now I am afraid of my kinsfolk after me, and my wife is barren. So give me, from before Thee, a successor, who shall be my heir, and an heir of the family of Jacob, and make him, Oh Lord, well pleasing! (The angel said), Oh Zacharias, verily we give thee glad tidings of a son, his name John. We did not make anyone before him to be so named.¹ He said, Oh Lord, how shall I have a son when my wife is barren, and I have reached a great age, being decrepit? (The angel) said, Even so. Thy Lord has said, This is for Me an easy matter, for I created Thee aforetime when thou wast nothing. (Zacharias) said, Oh Lord, set me a sign. (The angel) said, Thy sign shall be that thou shalt not speak to man for three nights, though in perfect health. And he went forth unto his people out of the Sanctuary, and made signs to them that they should sing praises morning and evening (xix. 1-12).

And (remember) Zacharias when he called upon his Lord, Oh Lord, leave me not childless; yet Thou art the Best of Inheritors. Then We heard him and gave him John; and We made his wife (i.e., Elisabeth) fit (for bearing a child) unto him. Verily, these strove to excel in good deeds, and called upon Us with love and with fear, and humbled themselves before Us (xxi. 89-90).

And Zacharias and John and Jesus and Elias; each was of the Pious (vi. 85).

¹ This idea which seems implied in this interpretation of the Arabic, may have arisen from a misunderstanding of the verse in Luke (i. 61) which says "There is none of thy kindred that is called by this name." On the other hand. John (Johannan) was a common name amongst the Jews.

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